REDEEMER COLLEGE LIBRARY
OCT 29 1984

Library Redeemer College, *
467 Beach Blvd.,
Hamilton, ON
L8H 6W8

Mennonites apologize to Japanese

C.C. staff

WINNIPEG, Man. — The Mennonite Central Committee at a special September board meeting issued an apology on behalf of Mennonites in Canada to Japanese Canadians who suffered internment and loss of property during World War II.

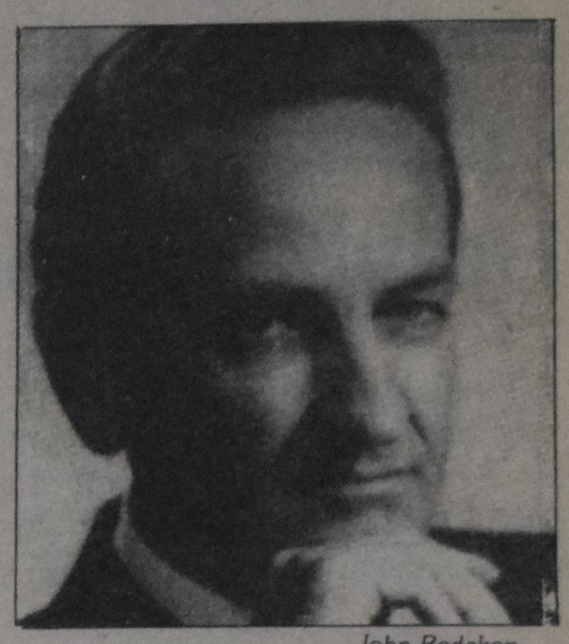
The reason the Committee took this step is that some of the farmland taken from the Japanese Canadians in British Columbia was sold to Mennonite farmers. The motion to apologize was brought to the meeting by John Redekop of the Mennonite Brethren. He said that "this injustice has bothered me for 20 years."

The motion reads that Japanese Canadians in British Columbia were "unjustly uprooted and relocated during World War Two" and that property confiscated by the government was "supposed to be held in trust but was in effect "sold in violation of that trust."

It adds that some of the land was sold to Mennonites, "sometimes unknowingly."

The apology was sent to the President of the national Association of Japanese Canadians, Mr. Art Miki. Along with the apology came a promise for a scholarship for Canadian university students of Japanese descent.

At the same meeting the Board of the Mennonite Central Committee expressed concern over the practice of flying military aircraft at low altitudes in Labrador. The Innu people living there have complained to the Canadian government about the noise and the interference with their way of life. The Board has asked the government "to give thorough attention to the growing protest of the Innu."



John Redekop

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

October 26, 1984
No. 1949
40th year of publication

In this issue:

Zwingli remembered on pp. 10,11
The winning essay on Peter Waldo p. 11
The liberation of Luther's wife pp. 12,13
Dutch: the introduction of post-natal home care . . . . . p. 17

CPJ takes a stand on abortion

Bert Witvoet

TORONTO, Ont. — On September 29 the board and staff of Citizens for Public Justice (CPJ) unanimously adopted a statement on abortion. The statement came in response to membership demands for clarification of what CPJ's position on abortion is.

A number of articles on the subject had been published in CPJ's publication *Catalyst* over the past years, but none of them were claimed as the official position of the organization. This in itself led several supporters to question CPJ on whether by its silence it had not in effect taken a position.

Kathy Vandergrift, speaking for the national board and staff, explained in a cover letter October 15 that "the need to listen carefully to various Christian voices and open dialogue with them prompted CPJ to open the pages of *Catalyst* for views other than our own."

She also mentioned that "in a time of uncertainty simple answers are attractive. Simple solutions to complex problems may even seem morally superior, when actually they are simplistic." All of this is offered as an explanation for what many have considered a too long delay in coming up with a position on abortion.

VanderGrift offers the hope towards the end of her letter that "the board-staff position on abortion will remove any confusion about this issue."

For the partial text of the statement on abortion, see page 5 of this issue.

Thinkbit

I have never seen an argument over the authority of the Bible that was not an attempt to use it as a weapon against other members of the church.

Martin Marty, Associate Editor of the Christian Century

Several accidents shake life of congregation

C.C. staff

MOUNT BRYDGES, Ont. — The local Christian Reformed Community has gone through shock after shock in the last few months. In September, one of its members escaped serious injury in a car accident, but two ladies in another car were killed.

In the first week of October twenty-year-old Larry Boersma was killed in a head-on collision with a large truck. His pick-up had been rammed by another car failing to stop for a stoplight.

On Friday, October 12, three more members were killed in a head-on collision, two others are in critical condition and one was not seriously hurt. The latest accident involved several members of "the Smink clan," as Pastor Max Lise calls it. Driver Willem Smink (47) was killed, son Perry Smink (18) was not seriously injured, his girlfriend Kelly Kapp (17) was killed; nephew of Willem Smink, Geoffrey Goris (15) was killed; his sister Annette Goris (18) is in critical condition and her boyfriend, Richard Reinalt (18) has just been taken out of intensive care.

The group was on its way to a hockey game in Kitchener. The accident took place on highway 402, when a west-bound car hit the Smink car in the east-bound lane. The driver of that car is in fair condition.

The London Free Press, which reported on the accident and the funeral, reported in its headline "Tightly knit congregation mourned for three members killed in crash." According to Pastor Lise, this statement left out the fact that the family and congregation also praised the Lord. No fewer than 9 hymns were selected by the family to be sung at the funeral. "I can't believe some of the positive things that are happening here," says Lise.

A later story by Rev. Lise will be published in an upcoming issue of *Calvinist Contact*. The staff at *Calvinist Contact* prays for the continuing lifting up of hearts in Mount Brydges as the families, so hard hit by these sad events, continue to experience the comfort of the Lord and His church.

The reformation of Hallowe'en

In early times it was a pagan custom to treat the spirits of the dead in order that they would not trick the living ("trick or treat").

Later the souls of the dead, dwelling in the dark trees of the forest, received another place; purgatory, from which they could be freed by "treating" the Roman Catholic Church with money, paid for by letters of indulgency. It was against that practice and teaching that Luther protested in his 95 theses.

Rather than christening a pagan custom, we should abstain from it, and return to the Gospel as e.g. confessed in Lord's Day 22 of the Heidelberg Catechism: that when we die our soul is immediately taken up to Christ our Head, till it will be reunited with our glorified body in the resurrection on the last day.

Don't celebrate Hallowe'en, but remember Reformation Day!

Rev. D. DeJong,
Pastor of the Canadian Reformed Church of Burlington South

Calvinist Contact

Editor Bert Witvoet
Publisher Stan De Jong
Editorial Assistant: Marian Van Til
Accounting: Willy Suk
Advertising: Klara Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
Typesetting: Kim Yungblut
Political Editor: Ben Vandezande
Children's Page Editor: Doro Bakker
Western Correspondents: Jeff Adams, Paul DeGroot

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 13, 27, August 10, 17 and December 28, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15-4:15 p.m.

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.
Subscriptions:
Canada: $22.50 for 47 issues; $42.50 for 94 issues
U.S.: $20.00 US for 47 issues; $38.00 US for 94 issues
Airmail: $75.00 for 47 issues

Canadian Calvinist founded 1945
Contact founded 1949
Calvinist Contact since 1951

Editorial Advisory Board: Stan De Jong, James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, Sonya Vander Veen, William Van Huizen, Ellen B. Zwart.

Editorial

Humbly commemorate joy in the midst of sorrow

Every commemoration has a front and a backside. This is true whether we commemorate Egypt, Golgotha, Reformation, Secession, Liberation or birth of a nation. The frontside is the happy one we usually concentrate on. It makes us celebrate. But the backside is the unhappy side that makes us remember pain.

The Reformation of 1517 was an event with a front and backside. It brought freedom from heresy, but it also separated families and brothers and sisters in the faith. It was the beginning of the splintering of the visible Church of Jesus Christ. After that major break-away, following breaks came more easily.

So it is proper and historically accurate to mix a little sorrow into the festivities. And it is always appropriate to be humble and to know that in this life there are very few clear winners.

Gratitude is called for, of course. But what is true gratitude? To know that, even though we are unworthy, God pours out His mercy and grace, and gives us another opportunity to be His Church.

May the celebrations of our mouth and the commemorations of our heart be pleasing in your sight, O Lord, our Rock and our Redeemer.

The cleaving asunder of 1944

I was a ten-year-old boy when our Church in The Netherlands underwent what some call the Liberation of 1944. It was not the liberation from Nazi Germany that most of us were praying for. It was the liberation of ten per cent of the churches in our denomination from a synodical form of oppression.

A black page

The Synod of 1942 had insisted that a certain view of child baptism, which according to some theologians was *the* one and only view one could faithfully hold, be promoted and defended by consistories and pastors. The matter was brought to a head in 1944 and, without due process of ecclesiastical law, pastors were deposed or suspended.

It was a black page in the history of our Church. Had I been older I might well have ended up outside the walls of my own church. But in our local church, as well as in many other churches, the matter received little attention. Our country was occupied by the Germans, the principal of our Christian School was in a concentration camp, as were some other faithful members of our church, the last most difficult year of the war lay ahead of us. Who had time to split churches over whether a baptism was valid because of God's promises or because of the faith of the child?

Synod was wrong, but ...

Later on I made attempts to set up discussions between men from the Burlington Christian Reformed Church and the local Canadian Reformed Church. Both groups had taken the baggage of 1944 across the ocean with them, even though the churches they were now part of had only a minimal involvement in the actual event. We met for several evenings, but the weight of history and institutional positions proved too heavy for a small group of individuals to tackle. There was little disagreement on the injustice of 1944, but little freedom to get rid of its curse.

In the past month I have had the privilege of attending three lectures of commemoration held by the Canadian Reformed Churches of Burlington, Ont. I met again some of the men I had met 20 years ago in our attempts to cross denominational boundaries. Once again I was convinced that the Synod of 1944 had been terribly wrong. But once again I felt the futility of trying to bridge the gap between the two denominations.

No real ecumenism

In spite of all the talk of being truly ecumenical, of wanting to express the catholicity of the Holy Apostolic Church, I do not see any of the Reformed churches coming together. Something is lacking in the desire to be truly one. Or something is standing in its way.

I have concluded that it is the institutionalism of each group that stands in the way. It's the weight of traditions, the perpetuation of past errors, and the anticipation of future errors that stands in the way. The reason for separation is more political than it is spiritual. No one is willing to take any risks. We are comfortable being where we are.

I gained much respect for the stability and dedication of the Canadian Reformed Churches while attending their lectures. I feel one with them in Christ. But as long as they feed on the mistakes of the past, and keep training their microscopes on the cracks in the walls of the Christian Reformed Church, any attempts at bringing about unity will fail.

I also love the Christian Reformed Church. But as long as it is indifferent about unity with other reformed churches as I judge it to be, it too will not promote the Catholic Church.

It is too bad that only two events seem to have the power to bring us together — the return of Christ and the coming of the Anti-Christ. Either one will do it. We will confess our unity in heaven or in jail.

Unless, of course, we were to celebrate more fully the coming of the Holy Spirit. He, say the Scriptures, is able to keep the unity through the bond of peace.

Letters

What would a Christian political party look like?

I have been reading a lot about being reformed in politics in C.C. (Antonides, Pinnock). When I read all these articles I fear that the reformed position differs very little from the conservative position. And if we set up a Christian political party it would not differ a whole lot from the Conservative party.

I would find it interesting to investigate what reformed Christians think the platform of a Christian party would look like. First some general principles and then planks on issues that will form a political platform.

To this end I suggest that C.C. have a write-in. The readers could be invited to found a Christian political party and they must state the principles of the party and its stand on several current issues, e.g. deficit spending, taxes, etc.

What do you think?

We enjoy the work you are doing with C.C. and the fairness you demonstrate on all those issues.

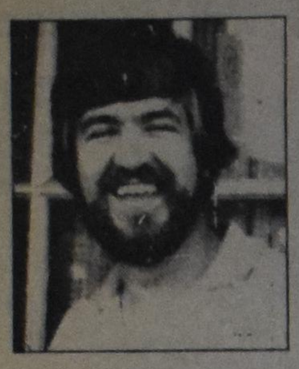
Jan de Bree,
Duncan, BC

Nurses do not confuse functions like teachers

In response to the editorial "Will self-interest look after public good?" (Sept. 21) I would like to clarify several points made by Mr. Vanderkloet concerning the nursing profession in Ontario.

Nursing, unlike the teaching profession, has been a self-regulating profession since 1963. The College of Nurses was made the statutory body for

JUST A MOMENT/HERMAN PRAAMSMA



"No man is really depraved who can spend half an hour by himself on the floor playing with his little boy's electric train."
(Simeon Strunsky, 1879-1948)

Even though we may doubt the theological correctness of Strunsky's statement, it does exude a certain charm. A man who can play can't be all bad. And this being the start of the season again when people traditionally give gifts, I thought I'd encourage the playfulness of our readers by suggesting some brand new *Board Games for the Reformed Community*. Pay attention:

1. NAMES 'N PLACES The Reformed version of Trivial Pursuit. Object of this game is to identify correctly the following:
a) Which pastor is in what place right now?
b) Where was he before?
c) What are the names of the previous pastors in this church?
d) Who might possibly be interested in going here in the future.

For additional bonus points, first names and number of children may be mentioned. This game can be played almost anywhere, on any surface. Great favourite as 'ice-breaker' or conversation piece over coffee. New cards will be available on a yearly basis.

2. CLICHE TIME! A popular board game for the younger set. Object: identify as many cliches as possible for a variety of real or imagined situations. For example:
a) The player lands on a square marked "The Church in Holland," and must name phrases such as "Look at what's happened in Holland"; "Just wait, in ten years we'll be facing the same problems here;" or: "It's not a real church anymore over there."
b) The player lands on a square marked "Changes" and must properly name gems such as: "I don't like changes;" "I'm not against changes, as long as things stay the same"; or: "Not all changes are for the better."

Cliches have to be recognized by all in order to score points. Other categories on the board tentatively include: women in the church, minister's salaries, the AACS, pipe organs and plastic flowers. Your suggestions are welcomed.

3. IDENTIFICATION This is a card game for adults. Each participant is dealt a number of cards containing statements which must be correctly identified as representing either "conservative," "liberal" or "just plain Reformed" positions. Here are some sample cards (test yourself!):
a) It's perfectly all right to board a plane on Sundays, (provided you've been to church in the morning.
b) It's perfectly all right to eat out on Sundays (provided you've been to church, eh?)
c) The sabbath was made for man, not man for the sabbath.

People in the advanced group may make up their own cards. The judgment of the group as to the proper category for each statement is to be considered final (like, what else is new?)

All games will be available from your participating local bookstores, as soon as sufficient funds can be raised to go into mass production. Your suggestions and contributions will be gratefully accepted.

Herman Praamsma is a) pastor of the Fellowship Christian Reformed Church in Rexdale, Ont., b) he was in Edmonton before and c) he is contemplating boarding a plane on Sunday to answer a call to Holland.

longer letter

Self-regulation — the way of the future

While Ed Vanderkloet's guest editorial "Will self-interest look after the public good?" (*Calvinist Contact*, September 21, 1984, identifies a valid concern, I disagree with his total rejection of self-regulating professions.

I see the current trend in Ontario toward self-regulating professions as a way to build a firmer foundation for a free and democratic society. It's not a trend without problems or risks but the benefits substantially outweigh them.

Sure, Ed Vanderkloet is right to suggest that private interests through self-regulating can use public power selfishly. But I will take that risk and accept my responsibility to critique them when they do so before I assume that government can do it better.

Rejection of a government's power to delegate authority can only lead to enormous centralization.

I am for the decentralization of government wherever possible. When I take a close look at Canadian society this is one of its basic underpinnings. Examine for example not only professional groups but municipal governments, planning boards, childrens' aid societies, hospital boards, public school boards or farm marketing boards. We have made a fundamental commitment to decentralized self-regulation.

I am not aware of major concerns about the self-regulation activities of doctors and lawyers. It's my impression that Ontario is generally well served by both of these professional groups.

In agriculture, my area of expertise, there are also many examples of farmer self-regulation not as a total profession but for marketing our products. We call them marketing boards or commissions and use them extensively to organize and regulate the way farm products go to market.

They are, in general, good examples of private interests doing public justice.

They are not without risks. Within the farm community I am known as a critic of some of the practices of marketing boards, especially those that limit production or use formulas to set price. But I whole-heartedly endorse the principle of governments adopting enabling legislation under which farmers or others can organize and accept delegated powers.

There's a basic reason why I support this as a building block of a free and democratic society.

Who knows agriculture's problems better than farmers themselves? Who can identify solutions better than farmers?

To adopt Ed Vanderkloet's view I would need to assume that government knows better and can do better. That is a premise to which I can give no credibility. I may say "Government should know better," but from experience I have concluded that it doesn't.

I prefer the risks that come with delegating authority to self-regulating groups.

One of those risks is a rigidity that slows down the implementation of different methods. For example, the development of mid-wifery as a profession is certainly being stymied by the College of Physicians and Surgeons. But all regulation, be it by self-regulated groups or direct government intervention, carries that burden. It's natural that regulation slows fundamental change. A case in point is the way in which our public service unions have been able to resist sharing the burden of the current deflationary economy. Only direct legislation limiting wages was able to contain their bargaining strength.

Our governments are just as susceptible to the pressures of self-interest as any private group. Our democratic governments are not about to be more responsible than we as citizens are willing to be. If we as citizens are willing to take responsibility we can influence a decentralized government much better than a centralized one.

Having said, that I think Ontario is on the right track with a self-regulating, decentralized approach to its citizenry, I have not suggested that our governments abdicate responsibility. On the contrary our federal and provincial governments need supervisory structures for all delegated powers.

In the late 70s I was in the forefront of calling for the establishment in Ontario of a Farm Products Appeal Tribunal to hear the concerns of farmers about the actions of their marketing boards. I believe an appeal authority is also urgently needed at the national level.

In addition, there exist internal government watch-dog groups to which marketing boards must answer. These are very appropriate but at no time would I assume that governments can understand agriculture better than the farmers themselves.

Ed Vanderkloet raises his concerns in the context of teachers seeking self-regulation. I suggest that it is the way of the future, but just as agriculture is very diversified, so is teaching. It would be inappropriate to lump all teachers into one body. Christian school teachers should have their own self-regulating authority. They should not delay in laying the ground work for that future.

Christian school teachers should establish a professional identity for themselves that no government would have any reason to dismantle. By taking responsibility for ourselves there is no need for government to take any action that we may regret.

Elbert van Donkersgoed,
Drayton, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

nursing under the Health Discipline's Act.

In order to avoid the possible conflict of interest expressed in the editorial, two separate and distinct organizations are concerned with professional and socio-economic matters. The Registered Nurses Association of Ontario (RNAO) is the professional Association and membership is voluntary (contrary to a reference in a previous editorial in C.C.). Together with other provincial associations through the Canadian Nurses Association, they were instrumental in seeing the Canada Health Act through parliament (definitely in the public interest!)

O.N.A. (Ontario Nurses Association) is the union which represents many Registered Nurses in the employing agency. Unfortunately, as most other Canadian unions, they adhere to the closed shop policy.

To further avoid conflict of interest, the College has recently developed guidelines with the Ministry of Health concerning holding office in more than one organization. It states that professionals may not hold elected office both in the regulatory body and in one of the voluntary agencies.

I believe the College of Nurses has made every effort to ensure self-regulation *does* serve the public interest and not the profession. The College is not and may not become involved in policy issues such as the question of abortion.

Furthermore, the Code of Ethics for Nursing states that, "A nurse is not ethically obligated to provide requested care when compliance would involve a violation of her or his moral belief." That standard is, in one form or another, as old as our profession and I doubt a group of student pro-activists could ever make a case to change that.

As a final regulatory measure, the Health Discipline's Board has authority over the Act it administers. As such, any member of the public who is dissatisfied with one of the College's decisions, may appeal directly to the Board.

In light of these facts, I feel the editorial, made somewhat of an unappropriate comparison of nurses and teachers. I agree wholeheartedly with OCSTA's recommendation that a teacher's federation which acts like a union should not be given the power to regulate itself.

The College of Nurses would fully support that view as well.

Rika Vander Laan, R.N.,
Toronto, Ont.

Feature

Canadian Reformed Churches in Burlington hold series of lectures

Bert Witvoet

BURLINGTON, Ont. — On three successive Thursday evenings, the Canadian Reformed Churches of Burlington commemorated the years 1834 and 1944 in their church history. The opening lecture, given by Dr. J. Faber of the Canadian Reformed Theological College in Hamilton, focused on the Secession of 1834. The second lecture given by Rev. D. DeJong of the Canadian Reformed Church of Burlington South, dealt with the Liberation of 1944. The final evening saw a wrap-up of the two previous events through a speech by Rev. J. Mulder of the Rehoboth Canadian Reformed Church of Burlington and a panel discussion by all three former speakers.

Since the first lecture by Dr. Faber has been reported on in *Calvinist Contact*, this article will restrict itself to the last two evenings.

Both evenings saw again a crowd of some 500 attendants. They sang with conviction the Anglo-Genevan psalms like 81 — "Keep by God's command/ Your commemoration./ When in Egypt's land,/ Captive Israel/ Did in bondage dwell./ He gave liberation." And they listened!

Rev. DeJong briefly took them through the events of 1944 — the congregational meeting in Rotterdam's Statensingel Kerk, where Dr. K. Dijk explained the synodical decision of 1942, a decision which forced submission to a theory about baptism that many could not accept; a letter of June 10 in which Synod encouraged consistories to uphold their decision; the Act of Liberation read by Professor Klaas Schilder on August 11; the subsequent expulsion of members from the Church by a Synod that could not tolerate dissension.

Spiritual causes

What had gone wrong? DeJong quoted a Rev. Knoop, who in those years traced the problem to a spiritual malaise that had set in the years following Abraham Kuyper's death. Kuyper had not wanted power for its own sake. But his followers fell prey to 1) a feeling of having arrived, 2) a pride in *our* schools and *our* churches, 3) an emphasis on successful influence in society, 4) personal faith was crowded out by "things we confess", 5) lack of persecution, "we were so honoured," 6) growing materialism, 7) "spiritual antithesis" deteriorates into "sticking together," failure to reach out to world.

The result of this deterioration was a split Church, and that during the years that Holland was occupied by Nazi forces!

Significance of Liberation

DeJong pointed out that one should not confuse the Dutch situation with the North American one. In Holland things went from bad to worse with the "synodical churches." An unreliable baptism, which relies on the faith of the child for its validity, is now followed by an unreliable Word of God which depends on the faith of the hearer. "Relational truth" is the keyword in Dutch Reformed circles. "An unconvenantal lifestyle of pride and self-righteousness has given rise to a corrupting lifestyle," DeJong said.

That is not to say that this continent is unaffected by developments in Holland, according to DeJong. Although the Christian Reformed Church did not follow suit in its teaching abou baptism and its synodical structuring, the blueprint of what happened in The Netherlands is there. The Christian Reformed Church is reaping the bitter fruit of its continuing fellowship with the Dutch sister church.

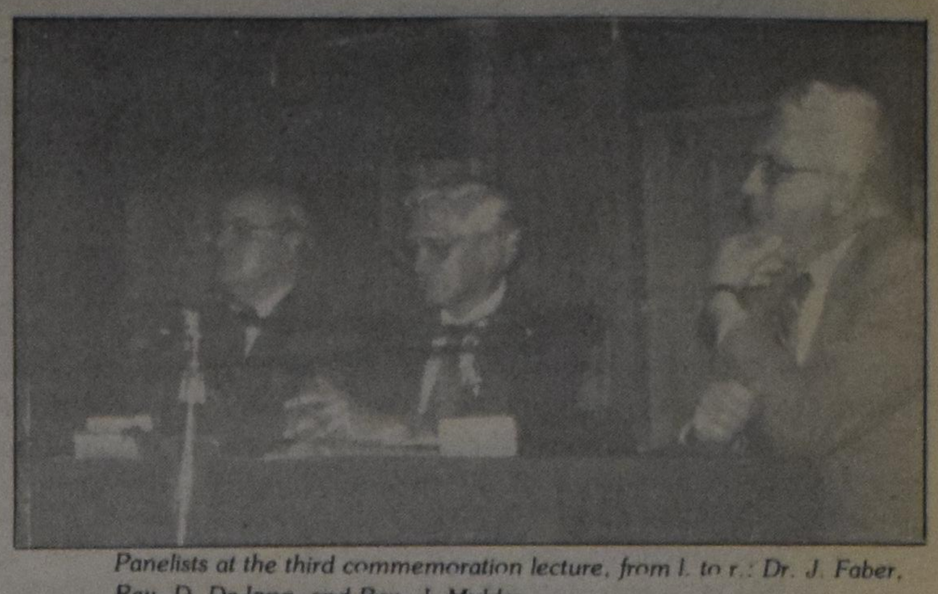
DeJong feels that both the liberal and the conservative wing of the CRC lack reformational power. At the heart of this lies the lack of historical-redemptive preaching.

Critical time

But DeJong was not unwilling to take a critical look at his own church. He pointed to the dangers of confessionalism and sectarianism present in his denomination. "The Liberation wanted freedom of prophecy within the framework of Scripture and the Confessions. We must keep standing for this freedom," he urged.

He summed up the task of the Canadian Reformed Church as being faithful to the Scriptures, acting as the conscience of the Christian Reformed Church and wielding reformational influence in the social and political life of this country.

He ended by reminding those present that the Liberation took place 40 years ago. "Forty years in the Bible usually indicates that one generation has passed," he said. This signals a critical time of either decline or renewal.



Panelists at the third commemoration lecture, from l. to r.: Dr. J. Faber, Rev. D. DeJong, and Rev. J. Mulder

A double "yes"

The final evening brought Rev. J. Mulder to the lectern. He asked the people to remember in the spirit of humility. He reminded them that those who had been liberated had given a double "yes" to the Word of God in the covenant and in the Church — yes, children of believers are truly in the covenant, yes, God's Word has the final authority in the Church, not Synod. That faith of the liberation must be reactivated, said Mulder.

Mulder admonished the people to be alert and not to fall into the trap of automatism. If in the Church we say, "We have the right history, that creates a spirit of self-righteousness and sectarianism," said Mulder. "We must seek fellowship with any assembly based on God's Word," If in the covenant we say, "Our children are automatically saved," we must realize that our children too have to be born again to enter.

Mulder ended by calling for a continual reformation of the Church.

Too favourable a picture

The panel discussion that followed saw the three speakers of the series of lectures tackle the view that should be held on the Christian Reformed Church. Dr. Faber felt that DeJong had painted too favourable a picture of this denomination. He referred to past unwillingness to receive Professor Schilder, last Synod's decision on women deacons, statements made by Dr. Kromminga at the last Reformed Ecumenical Synod's meeting and an article by Wolterstorff in the *Reformed Journal*. According to Faber, there is more than just a blueprint of similar developments in The Netherlands.

There was a brief exchange on the difference between "confessionalism" and "believing the confessions to be true." Dr. Faber thought that confessionalism develops if the formulation of the confessions is considered sacred. He suggested that we might sometime improve upon the wording. DeJong felt that confessionalism can go even further when the confessions are used as if they are the Word of God.

This reporter remarked that he felt that the Christian Reformed Church was looked at too much through a microscope and that he wished that Canadian Reformed people would sometimes use a telescope instead. Instead of judging the remarks of individual people could they not restrict themselves to the confessional documents and life of the Church? Dr. Faber responded by saying that most of the individuals mentioned were official representatives.

To the remark that Reformed churches will not very likely ever come together again, he replied that one might well have to wait for the Anti-Christ to bring that about.

The commemoration series of lectures by and large testified to a vital reformed community in Burlington, where even the organ playing testifies to a classical approach to church life.

Metcalfe & Associates

Consultants, serving for educational and vocational excellence
Vocational Ability, Interest & Temperament Testing. Resumes.
(416) 223-3904

LOKHORST
EUROPEAN CAR RENTAL

4 KEY REASONS TO PICK THE CAR KEYS UP FROM LOKHORST

- Beautiful new cars from Opel Kadett to Opel Senator plus Ford Microbus and VW Cassandra.
- Personal Service. We deliver the car to you at the airport and pick it up again when you return.
- Pre-paid convenience saves time consuming line-ups, or misunderstandings.
- Cheapest rates for all makes and models, from 17.50 Cdn./Day (Tax/Insur. extra). Check us out now.

LOKHORST CAR RENTAL
323 Moore Ave., Toronto, ONT. M4G 3T6
Tel. (416) 429-2224
(CALL US OR YOUR LOCAL TRAVEL AGENT.)
"Economy car rental at its best"

AN IDEAL CHRISTMAS GIFT
HAND CROCHETED NATIVITY SCENE

- Superb quality
- Crafted in the Philippines by CRWRC cottage industry workers
- Scene includes shepherds, wise men, animals, Mary, Joseph, child in crib (15 pieces, stable not included)
- Your purchase provides jobs for needy families.

Price $22.00
Shipping 1.50
Total $23.50*

*Michigan residents add 4% sales tax; Ontario residents add 7% sales tax.

Order from:
Christian Cottage Imports
1010 N. Westnedge Ave.
Kalamazoo, MI 49007
(616)349-4520

OR

Third World Imports
23 Carl Cresc. RR #1
Waterdown, ON L0R 2H0
(416)689-5145

ORDER IMMEDIATELY TO ASSURE DELIVERY BY CHRISTMAS

SUPPORT OUR COMMUNITY PROJECT
Christian Care for the Elderly.
HCH
Holland Christian Homes Inc. is owned by its members and operates a Christian retirement village. Annual membership fee: $25.00 per family, or life-time membership: $250.00.
Call or write for information:
Holland Christian Homes
7900 McLaughlin Rd. S.
R.R.#10, Brampton, Ontario
L6V 3N2
Tel. (416) 459-3334

Pressreview

Carl D. Tuyl

There is a sudden demand in commercial circles for Conservative bigwigs. Anyone who has some connection with the P.C. party can sell his or her services for far above the going salaries. Liberals are being replaced at a fast rate. Turner and his caucus are preparing for meaningful opposition in the coming session which will start in the beginning of November.

The U.S. Secretary of State came a-calling to discuss mutual problems with our External Affairs Minister Joe (the beloved) Clark. There was a general kissin' cousin atmosphere, but besides dining in the most expensive restaurant in Toronto the two gentlemen did not accomplish much more than an agreement to keep talking. Which of course — I hasten to say — in diplomatic circles is considered an accomplishment. It is only ignorant people like you and I who keep asking about solutions.

My home town (seat of the International Court of Justice) was in the news as a college of judges arbitrated in the Canada-U.S.-East Coast fishery dispute. Canada received roughly one third of Georges Bank as territorial possession.

The Alberta Bureau of Statistics reported that the population of that province decreased by some 10.000 people in the period April-June which is quite a change from preceding years when a westerly direction led to instant richness.

Breathlessly the nation awaits the outcome of the de-unification of the Canadian Forces. The Navy will return to blue most likely, but will they wear the traditional bell-bottom pants? And will the Army wear green or khaki? This, as you may remember, was a great election issue.

In Quebec we witness what some people expect are the last days of Renee Levesque. The Liberals are far ahead of the Parti Quebecois, in the polls, and Bourassa smiles like someone who is assured of victory. I personally hope that this lively politician will stick around a bit longer.

The West German Banking Federation receives this week the first prize for its "stick-your-head-in-the-sand-policy." The federation said that no significant capital-flight had taken place as a result of high interest on the American continent. Canadian and American interest is about five percent higher than in Europe, and they want to tell me that German capitalists keep their money in Germany? Germans were never very good in counting anyway!

Mrs. Thatcher received congratulations and expressions of concern when she narrowly escaped death in a bomb attack on the hotel where her party held its congress.

News from El Salvador was again very hopeful. President Duarte managed to meet with the guerrilla leaders. Duarte is a graduate from Notre Dame university, and a Social Democrat. It may be that the world wide Social Democrat alliance was instrumental in this peace effort.

There were even hopeful signs from Israel where prime minister Peres is trying to bring home the troops. Those soldiers will come home to a country impoverished and demoralized by war.

American travelers are now able to call home from an airplane to tell that they will be late for dinner. The election campaign there has lost its last traces of gentility and opponents go at each other full blast, no holds barred.

South African Bishop Desmond Mpilo Tutu was awarded the Nobel Peace Prize for which Trudeau also had been nominated. The award was as much an honour for the bishop as it was, of course, an embarrassment for the government of South Africa.

Chernenko announced that disarmament negotiations can be resumed, and also from Washington we heard conciliatory words. The trouble is that there is an election going on in the States, and one never knows how much salt must be applied to promises which fly around like returning geese in the sky.

I have canceled the dominee's joke competition. Already a reader from Chatham pleaded for less vulgarity (?) in this column. And I always want to make this column the high point in C.C. Sorry, no dominee jokes this year, or ever. "Less vulgarity will be my motto from here on in."

Justice for the unborn and their parents

A statement adopted by Citizens for Public Justice (Partial text)

... In light of our communal commitment to honour God and serve our neighbour, especially the weak and poor among us,

- We affirm the unique value of all human life and the special relationship of persons to God.
- We deplore the wanton or arbitrary destruction of any human life at any stage of its development.
- We recognize the legitimacy of performing an abortion whenever the life and health of the prospective mother is genuinely threatened by the continuation of a pregnancy.
- We call on believers to a recognition of the need for Christian compassion and understanding accompanied by positive Christian action for the unwed pregnant woman, for families when the birth of another child looms as a special burden, for those who are pregnant because of rape or incest, for those who face the likelihood or possibility of having an abnormal child, and for those who decided to have an abortion.
- We call on the churches to offer their full resources of counselling, encouragement, acceptance, material and financial support to any girl or woman faced with the burdensome reality of an unwanted pregnancy. The churches should offer this support joyfully and without recrimination in the name of Jesus Christ by whose grace we must daily live ....

As a Christian political organization, we recognize the urgent need for all citizens to work for the following:

1. Laws and public policies at the federal and provincial levels that contribute to the development and protection of a just way of life, with particular concern for the right and responsibility of families, churches, social service and medical agencies to care for the unborn and their parents.
2. Appropriate action by the federal and provincial governments and legislative assemblies which would address the following concerns:

a. The laws and regulations governing hospitals should clearly define the words "life and health" of a pregnant mother, as referred to in the Criminal Code.

b. The Therapeutic Abortion Committees (TACs) should be required to consider a well-defined set of medical, ethical and social criteria before deciding on an abortion.

c. TACs should include qualified, non-medical personnel in their deliberations, such as lawyers, social workers and ministers.

d. TACs should be in a position to provide the necessary resources to support any woman who chooses not to have an abortion. When government help is not available or appropriate, other groups and institutions should willingly provide it.

e. The laws and regulations should give more meaning to the requirement for the mother's "informed consent" to an abortion by requiring the adequate disclosure to the mother of: risk and benefit information, reasonable alternatives, and the short-term and long-term effects of an abortion. This could include, where appropriate, a routine ultra-sound with the screen in full view of the mother, a film presentation of pre-natal development, information on possible complications, and the answering of inquiries by patients.

f. The need for more generous government and non-government support including economic assistance, homes and support programs for unwed mothers, adoption programs, afterbirth care for the needy, and proper support for extended families who assume responsibility for the parent(s) and child.

g. The need for publicly and privately financed education, advertising and discussion programs to help de-polarize the abortion issue and to stress sexual responsibility and preventative measures.

For editorial comment on this statement see page 9...

Valentine Values

$548 Amsterdam Mid-week Special

Monday and Tuesday Departures and Return only.
Dep. Nov. 5 — Return Dec. 18
21 day advance purchase and full payment within 7 days of booking. Changes made in bookings after departure date subject to $50.00 charge.

$629 Amsterdam Groups

Valentine's special group program with KLM is back by popular demand. Depart every Sun., Tues., Thurs., and Sat. We've arranged this special deal just for you.
Price includes round trip airfare PLUS CHOICE OF
1. 2 door small car for 1 week, incl. 700 free km. (Tax and insurance extra).
2. 3 nights in one of the Crest Hotels, inc. breakfast, service charges and taxes.
Rates are based on 2 travelling together
14 day advance booking/min. 7 day stay, max. 14.

There's still room on our Christmas charter with Martinair
Call for details (Dec. 20/84 — Jan. 2/85)

Winter in Spain
Group A dep. Jan. 25/85, $1489 pp
Group B dep. Feb. 22/85, $1249 pp
Incl. airfare, 1 bdrm. apt., transfers, Fuengirola
Phone for details, free brochure

South Africa Discovery
$2995 pp
A deluxe escorted tour of S. Africa departs Toronto Feb. 19/95. Tour escort: Hilary Rabie, many meals incl. Visit Capetown, Durban, J.burg, Kruger Park Etc.

In Co-operation with CTCT Tours

South Africa
Toronto-Johannesburg return from $1320 Cdn.
(via London or with free London stopover)
Special January departures from Toronto. Call Hilary for details.
EMERGENCY SERVICE (24 hr. 7 days)

Valentine Travel
323 Moore Ave., Toronto, Ont. M4G 3T6 Tel: (416) 429-2222
London Valentine Travel
205 Oxford St. E., London, Ont. M6A 5G6 Tel:(519) 672-3161

. Getting you there the way you want it .

Church

Pastoral Pondering

Hospitality or entertainment?

George Van Arragon

Love to entertain? You'll love to in this professionally finished party room with bar and three piece powder room. Three bedroom bungalow, four piece bath.

Hospitality

"Do not neglect to show hospitality to strangers for thereby some have entertained angels unawares," the Bible says. (Hebrews 13:2). This verse refers to the hospitality of Abraham and the neglect of hospitality of his nephew Lot. Genesis 18:2-8 records at some length Abraham's hospitality:

Abraham gave his visitors a chance to wash up and rest while he and Sarah prepared an elaborate meal of tender veal cutlet, freshly baked bread, butter and milk for them. And, Abraham stood by them to wait on them while they ate.

Entertainment

By contrast, Genesis passed over in one verse, Lot's reception of the strangers. Lot prepares a "feast" of unleavened bread, hard and dry. (Gen. 19:3). Some feast! The word *feast* used here with exquisite irony appears 23 times in the book of Esther to describe that extravagant oriental carousing, drinking and *entertainment* which took place in the king's palace.

The Old Testament in another instance describes the calculating entertainment of Laban which gives us an acute insight into the character of this uncle of Jacob. The shrewd Laban does not extend hospitality to Eliezer, Abraham's servant, but entertains him with ulterior motives. when Laban saw the golden ring and bracelets on his sister Rebekah's arms which Eliezer had given her, Laban said, "Come in, O blessed of the Lord; why do you stand outside?" (Gen. 24:22, 30-31).

Open heart, open home

Entertainment is selfishly motivated and values things above people. It lacks a sense of Biblical stewardship. But hospitality is unselfish and takes no thought of reward. It values the sharing of self and seeks to serve others. Hospitality is a gift of the Holy Spirit. For the Christian it is not an option but an injunction.

Secular entertainment has little to do with real hospitality; it is a terrible bondage whose source is human pride. It says: "I want to impress you with my beautiful home, my new car, my clever decorating, my cooking. It tries to create false impressions. Subtly it whispers to those under its spell, "This is mine — these rooms, these collectibles (this trivia, this junk). This is an extension and expression of *my* personality. Look, please, and admire."

Entertaining looks for payment: "My, isn't he a remarkable host, isn't she a talented woman?" It looks for enhanced self-esteem, a return invitation, career advancement, perhaps.

Mail order catalogues, advertising brochures, and home and garden magazines with their appealing foods and beautiful furnishings shape secular entertaining.

But the Bible defines hospitality. Christian hospitality puts away false pride and is not afraid to let others see us in our humanity with our share of weaknesses as well as strengths. It says, as did the first century church, "What's mine is yours" (Acts 2:44). It finds fulfillment in the joy of giving, doing, loving and serving. (Karen Burton Mains reflects upon this subject in an insightful book *Open Heart, Open Home;* David C. Cook, Elgin, Illinois, 1976).

Hospitality, like charity, must begin at home. But it must be practised in our churches, on the job, and in our neighbourhoods.

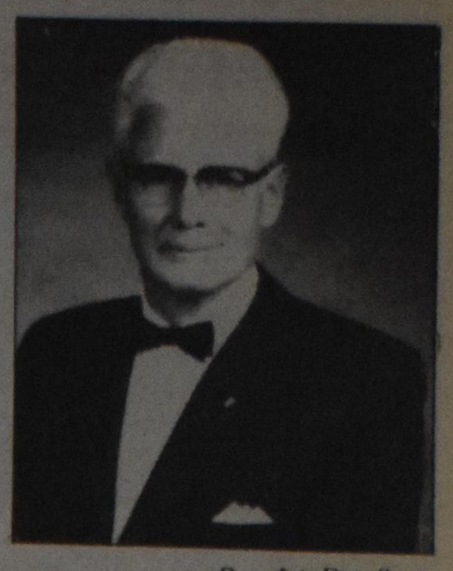
Confronted by these two alternate and irreconcilable life-styles, one satan-inspired, the other divinely ordained, Christians are called to practice hospitality as defined in Scripture.

If we seriously take up this challenge we could have a significant impact upon a secular society sold on shallow entertainment.

Brother, let me be your servant,
let me be as Christ to you,
Pray that I might have the grace to
let you be my servant too.

Rev. Van Arragon is stated supply for the Maranatha CRC, St. Catharines, Ont.

In memory of a pioneer



Rev. Arie Disselkoen

The Rev. Arie Disselkoen will be remembered by many Dutch immigrants for the part he played in helping them adjust to their adopted country.

Disselkoen suffered a fatal heart attack on May 10, 1984, after falling and breaking a hip three days earlier.

In 1939, Disselkoen accepted a call to Winnipeg, Manitoba, and during the years to follow, hundreds of Dutch immigrants came to Canada. Rev. Disselkoen played a large part in helping many find homes and jobs, and in ministering to their spiritual needs.

During the 1940's Disselkoen received several calls from churches both in the U.S. and Canada, but felt a special oneness working with the CRC Home Missions Board in establishing preaching centers and churches.

In 1953 he accepted a call to become Home Missionary for Manitoba and Northern Ontario. He travelled from area to area, encouraging those who had left homeland and family to begin new lives in Canada. During the following years, the Disselkoens fed, clothed, and boarded literally hundreds of individuals and families. Disselkoen's ministry was characterized by a great love for people and an earnest desire to present a loving Saviour to them, says a report by one of Disselkoen's four children.

Arie Disselkoen was born in Roseland, Illinois on August 15, 1892, and grew up near New Holland, South Dakota. Arie had left school in the seventh grade, but through the encouragement of his pastor and others, eventually returned, finishing high school, college, and seminary in ten years.

After graduating from Calvin Seminary, Grand Rapids, Michigan, in 1930, he moved to the Chandler, Minnesota CRC, still an all-Dutch congregation.

The Disselkoens retired from active ministry in 1959 and moved to Denver, Colorado. In the first years of retirement Arie preached in many congregations without regular pastors, and for twenty years was the president and Bible leader of the Men's Society of the 2nd Denver CRC. Disselkoen was an avid reader and gardener as well.

His children attest to many pleasant memories of a loving father, of family reunions in the mountains, and of his love and prayers for each one. His wife of fifty-nine years, Della Den Besten, preceded him in death in 1975.

Church News

Christian Reformed Church

Called

— to Fredericton, N.B., Rev. Henry Katerberg of Riverside, Wellandport, Ont.

— to Calvin, Ottawa, Ont. and Maranatha, Belleville, Ont., Rev. Michael DeVries of Holland, Mich.

Accepted

— to Grace, Scarborough, Ont., Rev. Simon Wolfert, former missionary to Brazil

New Clerk

— Immanuel CRC, Cornwall, Ont.: Tim Vander Veer, 3304 Duval St., Cornwall, ON K6K 1C4

Admitted to Ministry

— Classis Huron, after due examination, and with concurrence of Synodical Deputies of Classes Toronto, Lake Erie, and Chatham, has admitted Candidates Roger Geluicks (Blyth, Ont.) and John Top (Collingwood, Ont.) to the office of the ministry of the word in the CRC.

Bernard De Jonge, stated clerk

— Classis Chatham, after due examination, and with the concurrence of the Synodical Deputies of classes Lake Erie, Hamilton, and Huron, has admitted Candidate Kenneth J. Vanderwal to the office of the ministry of the word in the CRC.

Dirk Miedema, Stated Clerk

Tillsonburg CRC moves to new quarters

The members of the Christian Reformed Church of Tillsonburg, Ontario moved into their newly constructed church building on Sunday, September 30, 1984. The 175-member congregation, which has been meeting in a rented Presbyterian Church for seven years, finally witnessed a dream come true, said Pastor William Kuurstra.

Following the last service in the Presbyterian church, the doors were locked, marking the end of a chapter in the history of the CRC of Tillsonburg. Pastor Kuurstra led a procession of cars to the new church on Concession St. West. The congregation was given opportunity to tour the new building and coffee was served in the Fellowship Hall. Finishing touches still need to be made but a Service of Dedication is planned for Friday, November 2, 1984 at 7:30 p.m.

In his final sermon before the move, Pastor Kuurstra challenged the congregation to keep moving ahead. Using Philippians 3:13, 14 as his text, he urged the people to focus their attention on Christ the hope of the future rather than on the successes or failures of the past.

A whole new meaning ...

CRC Nigerian missionary Ms. Leny Te Nyenhuis reports some interesting results with students learning English.

"Webster's Dictionary can add to its many meanings another one for *tired* (and) *pleasant* ... 'Tired: In the race, Joe came first, Sam came second and Audu came tired.' '*Pleasant*: Our social studies master is not around today.'"

"Then one student was asked in social studies class, 'What is the difference between *starvation* and *malnutrition?*' The student answered, '*Starvation* is what we see in the sky at night and *malnutrition* is a country outside Nigeria.'"

Another student was convinced that "by *polygamy* we mean marrying more than one housewife. By *monotony* we mean marrying one."

adapted from Maranatha CRC bulletin, Woodstock, Ont.

Rime or reason

Peter's walking on the waves
without drowning or sinking,
was — so Rev. Schuller raves —
possibility thinking.

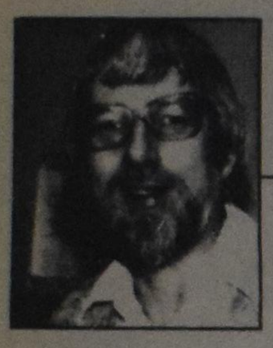
Sy Nodd

Bulton's pastor waxed chemerical
as he envisioned his new church.
His flock though grew hysterical
as it began its funding search.

Klaas Sis

Attention Consistories:

The church news column is printed as a *free* service by Calvinist Contact. Please send church news to: Church Page Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3



Presbyterian comment

What is too little or too much?

Robert J. Bernhardt

Whenever an individual makes profession of faith and is received as a communicant member of the Presbyterian Church in Canada, he or she is asked either to affirm the faith as confessed in the Apostles Creed or to respond affirmatively to three questions.

a) Do you confess your faith in God as your heavenly father, in Jesus Christ as your Saviour and Lord, and in the Holy Spirit as your Sanctifier?
b) Do you repent of your sins with a humble and contrite heart, and put your trust in the mercy of God which is in Christ Jesus?
c) Do you promise to make diligent use of the means of grace, and to be a faithful member of the Church of God?

Two approaches

Readers associated with some other reformed denominations may immediately recognize a surprising distinction from their own practices. In contrast, for example, those making profession of faith in the Christian Reformed Church are required, in some form of words or other, to affirm that they believe "that the Bible is the Word of God revealing Christ and His redemption, and that the confessions of this church faithfully reflect this revelation."

Here are two distinct approaches to profession of faith and acceptance into church membership. On the one hand the professing Christian is required merely to acknowledge their basic profession of trust in Christ. The other approach demands a more specific endorsement of the more detailed creedal statements that the denomination has corporately professed. In the Presbyterian Church in Canada acceptance of and submission to the proclaimed doctrinal statements of the denomination is only required of those who will represent the church as ordained ministers, and teachers.

almost introduced a radical transformation in the Presbyterian Church's policy about the nature of the profession required of new communicants. In the midst of what was mainly a routine restatement of the duties and powers of the Session (ie. Consistory), the criterion for receiving communicant members was expressed as follows:

The Session is responsible for the examination of candidates for membership, as to their acceptance of Jesus Christ as Saviour and Lord, their desire to walk in His ways and their willingness to seek the peace and welfare of His church. The Session may not require assent to any doctrine or special qualifications beyond the profession of faith thus described.

That statement, prepared by the Board of Congregational Life, was circulated to all the Presbyteries (ie. classes) for their approval. Somehow it escaped the notice of those who drafted the statement that it would, if adopted, have prevented even the requirement of a trinitarian affirmation of faith. There is absolutely no suggestion that such was the desired intention. It was simply a colossal oversight.

What is even more stunning is that during the year the statement was supposedly examined by all the presbyteries of the Church. Of the 44 presbyteries, 25 responded expressing approval. Admittedly this section was in the midst of a number of redrafted sections of Church Order. However, only 6 presbyteries declined to endorse this section and it appears that the other 13 presbyteries were not interested enough to respond.

A new statement

Fortunately the implications of the proposed statement (1984) by some Commissioners. Despite the prior approval of the presbyteries the Assembly declined to adopt the proposed statement. Instead, an amended statement was accepted and sent down to the Presbyteries for their approval before the 1985 General Assembly.

The statement presently before the Presbyteries for their consideration reads as follows:

"The session is responsible for the examination of candidates for membership. It should enquire as to their acceptance of God as Father, of Jesus Christ as Saviour and Lord, and of the Holy Spirit as Sanctifier. It should also enquire as to the desire of candidates to walk in God's ways and their willingness to seek the peace and welfare of the church. The Session may not require the assent to any doctrine or special qualifications beyond this profession of faith so described and further expressed in the Apostles' Creed."

It will be necessary to wait until the General Assembly of June 1985 to see if this proposal receives final approval.

Need for reflection

The events of the past year demonstrate how easily an embarrassing and unintended declaration could be given official approval. In the modern church which each year issues numerous statements, declarations and position papers, the sheer volume of the material discourages presbyteries and sessions from paying detailed attention to it all.

In addition, however, this is an area of church life in which invites earnest thought and discussion as to which approach to communicant membership is most desirable. What is too little and what is too much to ask of those who make profession of faith and take their place at the Lord's Table.

The Lord willing, I hope to return to this subject again on some future occasion.

Robert Bernhardt is pastor of the Chalmer's Presbyterian Church in Hamilton, Ont.

Presbyterian findings

Dirk Hart

I was at a Toronto meeting with Dr. James B. Sauer who is the coordinator of "The Committee on Church Growth to Double in the Eighties" of the Presbyterian Church in Canada. This committee has a task force which has come up with some fascinating information about church life in Canada. "Americans" said Dr. Sauer, "act first and then think. Canadians think first and then act." Take that for what it's worth to you.

The P.C.C. has been declining. Jim Sauer faces the formidable task of reversing the decline in his denomination. The extensive research by the Presbyterian committee shows that to reverse decline three conversions toward a different mindset are necessary: of the professional ministry, the leadership in the congregation, the members. The order is not reversible. The role of the seminary is crucial. Seminaries tend to say, "We train what we get" but congregations say, "We get what they train." There is a correlation between the kind of missiology and evangelism taught and church growth.

There are many other interesting findings of the Presbyterians.

1. In growing churches the word "evangelism" is used with specific reference to sharing Jesus Christ and incorporating people in a personal relational way. "Outreach" is an avoidance word.
2. Growing churches have major involvement in neighbourhood Bible study, special programs directed to community needs, and visitor follow-up.

Rarely are they involved in "cold turkey" calling. If declining churches are involved in evangelism at all they do so via the evangelistic service, newspaper ads and literature distribution – impersonal non-relational ways.
3. Congregations involved in evangelism are more involved characterize themselves as justice centered are declining and have less social involvement then evangelistic churches.
4. Evangelism happens in the context of vital congregational life. The congregation *is* the evangelist. It cannot share what it does not have. Three critical signs of congregational vitality are spirituality, a sense of belonging, and evangelism.
5. People join growing churches because of a family relationship, a friendship, or the minister. People join declining churches because of denominational identity or the church's location.

Dirk Hart is Minister of Evangelism for the Christian Board of Home Missions.

Red Mesa Tour

Formerly Indian Mission Tour

September 11-18, 1984

Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: $490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.

For information, call tour host Stan Koning at (616)241-1691 or write to:

Christian Reformed Home Missions
P.O. Box 5070, 760 Brant St.•Burlington, ON L7R 9Z9

super special christmas flight to amsterdam with

dcec TRAVEL
services limited
2359 Lakeshore Rd.W., Oakville, ON L6L 1H4
"The Agency That's Going Places"
Save with the experts in Dutch travel

ADULT $549.00
CHILD $499.00
(plus tax)

We will not be undersold!
Departs Dec. 20 — Returns Jan. 2
SAVE $80.00
Flights to Amsterdam
$548.00 Nov. 6 — Dec. 4 departures
BOOK NOW!! Call **827-3342**
Out of Town? Call collect

School

Chalkmarks

Same as a sock

... Maybe you can expand your mind by considering the profound relationship between newspapers and socks.

There are as many different journals as there are hose. They vary from the raunchy types, unacceptable to the general public, up the scale to the fancy kinds with frills and glitter. Whatever their status, we depend on and use them regularly, I hope.

Fine, you say, but that is quite general. Think, then, of the function of the average newspaper — it informs, gives opinions, and entertains us. By reading between the lines we can find biases, and analyze the attitudes of the writers.

Contrary to popular belief, socks do much the same. By studying them, for instance, you can determine what type of detergent was used on them. If they sing out hallelujah in elevators, it's probably Oxydol.

Socks can also tell you about someone's family life. If you question Mr. DeGroot when his socks clash with his pants and shoes, chances are that his wife was busy and did not have time to lay out his clothes that morning. Hans Koppe's grey socks worn in gym class, on the other hand, possibly reveal a morbid or boring outlook on life. By Yetta Ross' stripes, you will know that she is an Edmonton Oiler's fan.

Socks and newspapers can be creative or bland, exciting or garbage.

This year we hope to make The Third Estate (school paper) like a book. We want to mold around you, our audience, as around a foot, not letting our enthusiasm sag. If you keep your hose clean and acceptable, we will do the same here. Like us, don't be afraid to show your personality and occasionally be outrageous.

Lastly and most importantly, vow never again to take either newspapers or socks simply for granted — both hold great riches.

From an editorial by Karen Vandermeulen in The Third Estate, Calgary Christian High.

Bordewyk named director of publications at CSI

Dr. Gordon Bordewyk

Christian Schools International executive committee recently chose Dr. Gordon Bordewyk to serve as director of publications. Dr. Bordewyk will report to Sheri Haan, CSI's director of operations, and will be responsible for the writing, editing, and production of all CSI publications.

"I'm extremely pleased with the committee's decision," says Sheri Haan. "I have the highest respect for Gordon's leadership ability and his commitment to excellence in publications."

Dr. Bordewyk began working at CSI in May 1983 after teaching in the English departments of Calvin College, Temple University, and Wayne State University. He is the author of several articles on topics in American literature, and for the last year has been editor of *Christian Home & School*, a magazine published by CSI for Christian parents.

"Christian textbooks must be first-rate in every way," says Bordewyk. "They must be based on a solid, Reformed worldview, they must be well written, and they must be attractively designed. CSI is committed to publishing textbooks that will help students understand God's creation and learn to use it responsibly."

Christian Schools International publishes textbooks, provides support services, and offers pension/insurance plans to approximately 400 Christian schools across the United States and Canada.

Calvin College to build $4.6 million science addition

Overcrowding caused by recently added programs in areas such as computer science, nursing, engineering, and geology is expected to be relieved by construction of a Science Building wing, tentatively called North Hall.

The addition will total 55,000 square feet over four levels. The present building is 95,000

The cost estimate for the project, including architectural fees and furnishings, is $4.6 million.

Departments to be housed in North Hall include the Department of Geology, Geography, and Environmental Studies on the lower level; Economics and Business on the main level; and the Department of Mathematics and Computer Science as well as the Nursing Department on the upper level.

Included in North Hall will be 61 faculty offices, 25 classrooms and lecture halls, a Science Division office and resource room, reading rooms, departmental offices, and a student computer-terminal room.

The financing plan includes about $750,000 already on hand or committed. The balance is expected to be raised through appeals to foundations, businesses, and individuals.

Construction is expected to be completed by the spring of 1986, after which Calvin's maintenance staff will do some of the finish work. North Hall should be ready for occupancy by the fall semester of 1986.

Mr. William Fyfe, who has been the primary designer for all of the Knollcrest Campus buildings, is the design architect for North Hall. The Grand Rapids firm of Daverman Associates is the associate architect.

School blues

"Nobody likes me at school," said the son. "The teachers don't and the kids don't. The superintendent wants to transfer me, the busdrivers dislike me, and the custodian has it in for me. I don't want to go!"

"You have to go," insisted the mother. "You're healthy. You have a lot to offer others and you have a lot to learn. Besides, you are 39 years old, you are the principal, and you have to go to school!"

The Wheelbarrow (summer)
Sarnia Chr. School Inc.

Manitoba funding developments

informed *Calvinist Contact* readers about the funding developments in Manitoba. At that time a history of the "struggle was presented and the good news that a per pupil grant of $435 plus a text book grant of $30 was available to private school students.

Since that time the independent schools have received an increase in 1983 and 1984 in the per pupil grant which at the present time is $560 per pupil grant and a $40 textbook grant. In spite of the fact that increase in all areas including education were kept at a modest 3 % this year the Minister of Education gave the increase per student to public schools and this amounted to a 16 % increase per pupil in the private schools

On the whole the private schools experience a good relationship with the Department and the local school divisions. All schools have access to educational resource materials, consultant services and child guidance clinician services. Meanwhile, efforts to increase the per pupil grant are pursued by the Manitoba Federation of Independent school

John Doornbos,
Calvin Christian School,
Winnipeg, Manitoba

Teacher's prayer

Up to me sweet childhood looketh
Heart and mind and soul awake.
Teach me of Thy ways, O Father
Teach me for my child's sake.
In his heart, soft and tender,
Guide my hand good seed to sow
That its blossoming may praise Thee,
Praise Thee wheresoe're they go.

Give to me a cheerful spirit,
That my child may see
It is good and pleasant service
Pleasant to be taught of Thee.
Father order all my footsteps;
So direct my daily way,
That in following me,
This child, may not ever go astray.

Let Thy holy counsel lead me
Let Thy light before me shine,
That he may not stumble over
Any word or deed of mine.

Gertie Bootsma

INSIDE ICS ICS ICS

You'd be surprised at how much international contact the Institute has on a regular basis.

For instance, last week we received a letter from Pucallpa, Peru. It came from Dr. Tom Moore, who is principal of a Christian school on the mission field of the Wycliffe Bible Translators. He wants to develop a Christian world and life view for himself, the school staff, and the students. He says "It is an uphill battle. I need some help!"

Coming to Toronto to study at ICS doesn't seem possible, though he's thought about it for a few years. Maybe, he suggests, some long-distance guided study in "Christian thought" is possible.

Can we do anything for him? Yes, we can. First of all we are sending him the lists of books, academic papers (we have over 100 we can send frorn our shelf) and tape cassettes. We have bibliographies of good books in various fields to help Christian students. We will write back and forth to him to respond to his questions and to offer suggestions for further reading in the areas where he asks for further help.

Tom Moore won't be listed among our ICS students, nor are there other ways in which people learn about the ways we are serving him. But we are glad to do this as a means of sharing what God has entrusted to us, as a way of enriching lives and building the Kingdom throughout the world, also on mission fields.

(Advertisement)

Family

An editorial comment on CPJ's statement on abortion

Compassionate statement could use reinforcement

The long awaited statement on abortion by Citizens for Public Justice is here. It may not be a final statement, but at least it gives a good indication what this Christian organization believes about an issue considered crucial by many Christians.

There is much in the CPJ statement that will be applauded by those opposing abortion on demand: the unique value of human life is affirmed, the arbitrary destruction of human life is deplored, abortion is considered legitimate when the health of the mother is genuinely threatened, believers and churches are urged to offer compassion and help to those who are faced with an unwanted or burdensome pregnancy.

A comparison with a report adopted by the Christian Reformed Synod of 1972 shows that CPJ followed its statements on abortion very closely. There appear to be no significant differences noticeable in the early part of the CPJ statement when compared to the early part of Synod '72's report.

Is it strong enough?

In some ways the CPJ statement, as well as Synod's statement, does not seem to go far enough. We all know that the bulk of induced abortions in our country have very little to do with a *genuine* threat to the life and health of the mother. They are performed more in response to the individualistic, secular notion that "every woman has a right to her own body," meaning, she can decide to abort when it does not suit her to carry the child.

It would have been good if the CPJ statement had addressed itself forcefully to that wrong, sinful attitude in our society.

Perhaps a slight difference in wording between the synodical statement and the CPJ statement is more significant than one might think. The Synod "condemns" arbitrary destruction of human life, CPJ "deplores" it. Synod says, when "the life" of the prospective mother is threatened, an abortion is legitimate. CPJ makes that "the life and health."

That addition of "health" immediately brings us into a vast area of uncertainty. What is meant by the prospective mother's health? Physical health? If so, how serious must the threat to health be? Health is always threatened by pregnancies, even by colds; life is not. Do we mean emotional health? That opens the door to all the allowances that are made today for unwanted pregnancies and subsequent abortions. Not to want a child is quickly seen to be a threat to the emotional health of a prospective mother.

Compassion and condemnation

Noticeable in this statement of CPJ is, as there is in many of their documents, an admirable desire to help rather than judge. CPJ majors in compassion, one might almost say. That is good.

But compassion is only one arm of the human calling to reach out. Especially in our time we have to ask ourselves whether we are doing enough in opposing sin by appealing to the Word of God and its demands. The Bible is clear that it wants us to oppose a self-centered life style.

Sometimes compassion for one obscures the need for compassion for another. Which should weigh heavier: compassion for a human life about to be snuffed out or compassion for the prospective mother who wants an abortion, although her life is not threatened? If both are possible, fine. But if compassion for the prospective mother means withholding the warning of judgment on sinful lives, then we are lacking even in our compassion for the prospective mother.

Abortion on demand is a sinful practice in our society. It comes out of the selfishness of a society that no longer seeks to honour the Creator of life. That must be said forcefully. CPJ's statement would have been strengthened by a strong attack on the prevailing attitude of those who want abortion on demand.

Bert Witvoet

Simplified policy sought for ethnic broadcasting

OTTAWA/HULL (CRTC) — The CRTC announced that it will hold a public hearing in Hull, Quebec, on 15 January 1985, on the development of an ethnic broadcasting policy (Notice 1984-237). At present, it is estimated that one-third of the Canadian population is from ethnocultural backgrounds other than English, French or native Canadian.

"Ethnic broadcasting is an integral part of the Canadian broadcasting system. It offers a great opportunity to all Canadians to make use of the system so that it reflects the diverse and distinctive elements of our culture — a culture that stems from a multiplicity of racial, cultural and national origins," said CRTC Chairman Andre Bureau.

Mr. Bureau said "We now seek comments from all parties on the policy proposals that are designed to ensure that the broadcast needs of small and large ethnic communities, as well as those of visible minority groups, are met. At the same time, we wish to replace the case by case approach with a simplified and coherent policy for all broadcasters."

In today's notice, the Commission confirmed its licensing approach, stating that "frequency spectrum scarcity will not permit the licensing of a single language service to each ethnic group in a given market."

small talk

Alice Los

All work is service, but doing laundry ... more so

As my family well knows, I maintain a love-hate relationship with my vacuum cleaner. I appreciate a clean house but I deplore the futility of housework.

Essentially housework means picking up after other people and I've been doing that since I was six years old. By that time I had one brother and one sister and before long I had two more brothers and two more sisters. Precociously, I became an expert at folding diapers and scraping pablum off the floor.

I learned how to make beds so smoothly you'd think nobody ever slept in them. Bathrooms became my specialty and to clean such an area is TRULY picking up after others I would think.

Yet, I never gave it much thought. Sure I had visions of a career and a long education before that, but I found myself defenseless before the onslaught of true love.

And so I was promoted to keeping my own house and seeing to the comfort of my own family. Again I took it for granted. The feminists had not been heard of yet and, even though I was not ecstatic about washing floors, I was no Betty Friedan myself.

There wasn't much time to think with a lively brood of six, and if I read voraciously in what little spare time I had, it wasn't anything to stir my latent rebellious streak. Meanwhile, as my mother before me, I had delegated much of the housework to all who gathered around our supper table every night.

So it was perhaps peculiar that only after my hardest days as a keeper of the house were over, I started to question my status in life.

Was it the prevailing winds of time that ruffled my mind? My own weariness with soap and detergent? My eagerness to explore other trails in society?

It doesn't matter much. The fact remained that housework has to be done, again and again. In sheer repetitiveness it rivals a farmer's chores. In lowliness it has no rival. Fishing hairs from a washbasin and picking dirty socks from under a bed doesn't make for a high profile. It doesn't pay well either.

Almost universally it's the woman of the house who gets stuck with it, the odd house-husband of these last days notwithstanding. Almost unanimously, too, housework is regarded too lightly by those who never touch a dustcloth. Yet, women so occupied need a high weariness threshold and physical strength is a precious asset.

Best of all is a genuine desire to serve, and I'm not trying to be dramatic when I suggest to adopt a towel as a symbol. Housework too may be brought into the focus of a Christian perspective and it easily compares with washing other people's feet for which Jesus made Himself available.

Of course, basically all work is service but doing the laundy is more readily seen as such than doing research in a laboratory. Actually, that's a big plus if the work we do is recognized by others for what it is and we can then find pride in what we're doing.

Also, a few words of appreciation are a well known source of encouragement and I hope all mothers of busy families will hear them often. It will leave them with enough zest for the more creative side of homemaking which offers more challenges than many of us can meet. But that's when we specialize and pool our resources.

Yes, free enterprise is alive and well in the household business. But now, there's a pile of dishes in my sink.

Alice Los wields her pen and towel in Kemptville, Ontario.

Marriage and Family counselling
Premarital counselling
Individual & group therapy
Vocational guidance
Seminars & workshops
Conflict management
Accredited professional supervision

Rev. Louis Martin
Jane Anne Murray
Mary VanderVennen
Ken Van Wyk
Rod Wilson

christian counselling services
Interdenominational Christian Counselling Incorporated
Suite 303, 44 Eglinton Ave. W., Toronto M4R 1A1. Phone: 489-3350

New/used 65 PIANOS reconditioned

KAWAI
Lesage
Sherlock-manning

uprights
grands
consoles

Van Geest
HOUSE OF PIANOS INC. 416-689-6833
145 Highway #5; Just west of Waterdown

Feature

Huldreich Zwingli: an unknown Reformer

J. Bolt

On January 1, 1484, only seven weeks after the birth of Martin Luther (November 10, 1483), Huldreich (or Ulrich) Zwingli was born into a peasant family in Wildhaus, county of Toggenburg, Switzerland. Although every child of school age has heard of Martin Luther, his important contemporary Zwingli remains a relatively obscure figure.

Since Zwingli rather than Calvin is the real "founding father" of the Reformed family of churches (apart from whose pioneering work in Zurich Calvin's reform in Geneva is unthinkable), he deserves a better fate. At least during this year, on the occasion of the five hundredth anniversary of his birth, it is appropriate that our Reformation Day celebration include a reflection on Zwingli's life and work.

If Zwingli is to be understood and appreciated as a Reformer, it must be remembered that the Reformation was not only a matter of doctrine but also one of morality and Christian life. By dividing life into higher and lower realms and focusing its ethics on external acts, Roman Catholicism failed to provide a unified vision of Christian discipleship. Strict Christian virtues were demanded of clergy and the religious but a lower level of obedience was tolerated for the laity. Zwingli's significance as a Reformer lies in his providing a new, unified vision of the Christian life in which doctrine and ethics are inseparably linked together.

There is no doubt that the Switzerland of Zwingli's day including the church needed reform. The church historian Philip Schaff describes the situation in this way:

> The Church in Switzerland was corrupt and as much in need of reform as in Germany. The inhabitants of the old cantons around the Lake of Lucerne were, and are to this day, among the most honest and pious Catholics; but the clergy were ignorant, superstitious, and immoral, and set a bad example to the laity. The convents were in a state of decay, and could not furnish a single champion able to cope with the Reformers in learning and moral influence. Celibacy made concubinage a common and pardonable offence. The bishop of Constance (Hugo von Hohenlandenberg) absolved guilty priests on the payment of a fine of four guilders for every child born to them, and is said to have derived from this source seventy-five hundred guilders in a single year (1522). In a pastoral letter, shortly before the Reformation, he complained of of the immorality of many priests who openly kept concubines or bad women in their houses, who refuse to dismiss them, or bring them back secretly, who gamble, sit with laymen in taverns, drink to excess, and utter blasphemies.
>
> The people were corrupted by the foreign military service (called Reislaufen), which perpetuated the fame of the Swiss for bravery and faithfulness, but at the expense of independence and good morals. Kings and popes vied with each other in tempting offers to secure Swiss soldiers, who often fought against each other on foreign battlefields, and returned with rich pensions and dissolute habits. Zwingli knew this evil from personal experience as chaplain in the Italian campaigns, attacked it before he thought of reforming the Church, continued to oppose it when called to Zurich, and found his death at the hands of a foreign mercenary.

This brief description presents us with a capsule comment on Zwingli's career as a Reformer.

What is remarkable about Zwingli is that the Swiss reform movement is mirrored in Zwingli's own life. He himself underwent a religious and ethical "conversion" which parallels that of the Swiss church. Zwingli's moral conduct as a priest in the Swiss villages of Glarus and Einsiedeln from 1506-1518 left much to be desired.

In 1518 Zwingli was being considered for the position as people's priest in Zurich, one of the leading towns in the Swiss confederation. Although Zwingli was a popular and well-loved preacher, rumors about his immorality held up the appointment. In a letter to a member of the election committee Zwingli cleared the air with a remarkably candid response which is delightfully earthy and human. Among other things he confesses the following:

> First of all, you must know that some three years ago I firmly resolved not to touch any woman, since Paul stated that it is not good to do so. I succeeded poorly in this, however. In Glarus I kept my resolution about six months, in Einsiedeln about a year, not longer, for no one would participate in such a resolution with me. There were many seducers. Alas, I feel and became like the dog who, according to the Apostle Peter, turned back to his own vomit. With deep shame — God knows — I empty the depth of my heart ... I do not now act so abominably. Day and night I study with unceasing industriousness the Greek and Latin philosophers and theologians. Such vigorous work tames and perhaps extinguishes unchaste desires.

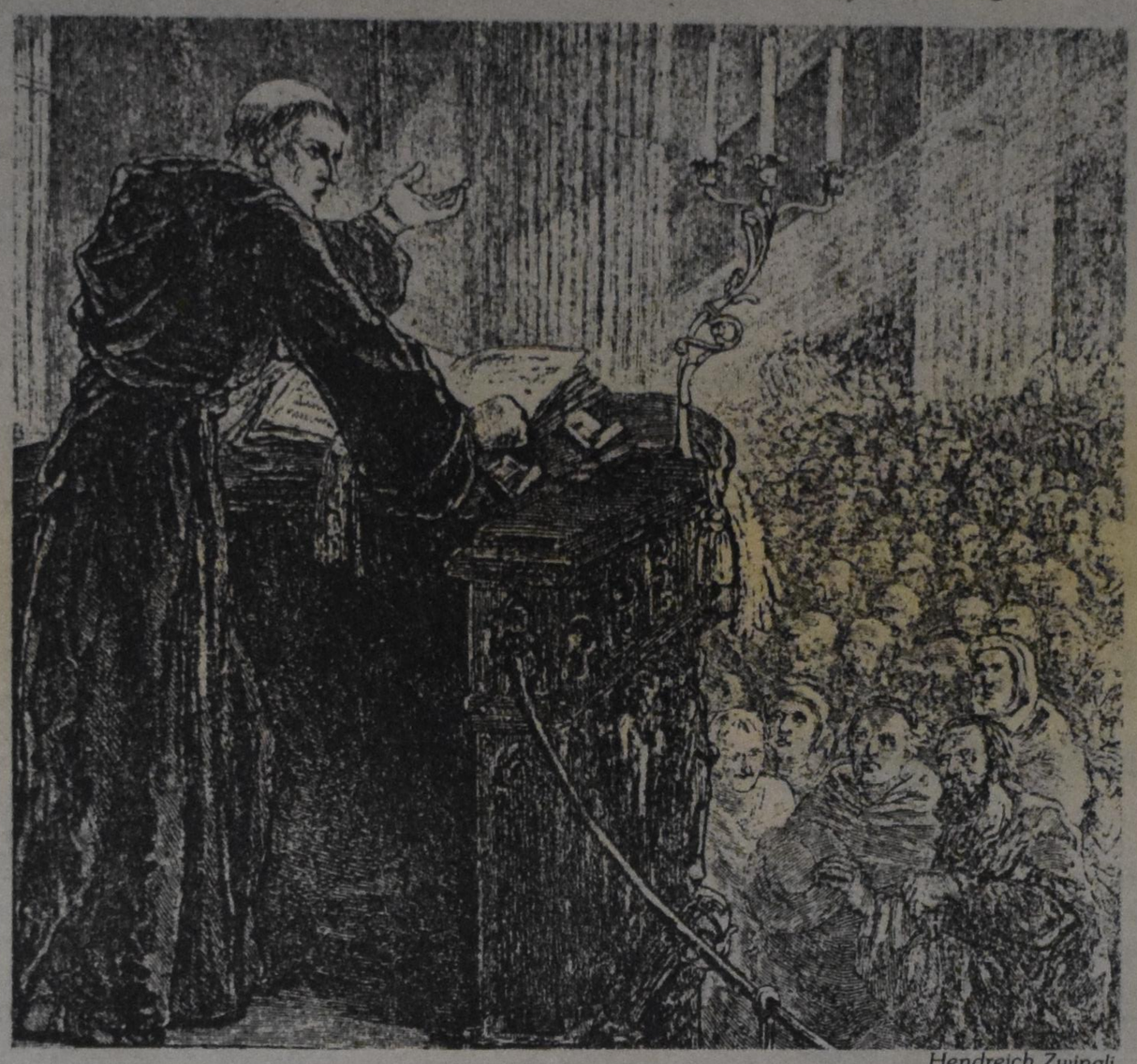
No dramatic conversion

Zwingli's "conversion" to evangelical Christianity was a rather gradual process and lacked the dramatic intense spiritual wrestling of Luther to find peace of conscience over against a wrathful God. This difference, combined with Zwingli's strong ethical concerns, results in the rather sharp contrast between Lutheran and Reformed Christianity.

Luther's preoccupation begins with man's need to find inner peace and moves from man's need to God's grace. Reformed Christianity begins with a zeal for the sovereign glory of God reflected in lives of obedience and moves from God's grace and glory to man's need.

For Luther, justification by faith is *the* simple mark of the pure gospel while both Zwingli and Calvin after him subordinate the doctrine of justification to that of God's eternal election of man in Jesus Christ. The concern for moral-ethical reform led Zwingli and Calvin both to social and political reform while the more socially conservative Luther kept somewhat aloof from politics and concentrated his attention on the reformation of the church and doctrine.

If it is an exaggeration to speak of Zwingli's gradual shift to evangelical Christianity as a "conversion" it is possible to single out an event that had a profound spiritual impact upon him. In 1519, one year after Zwingli came to Zurich, the plague broke out and Zwingli, after weeks of faithfully ministering to the sick and dying, felt sick himself at the end of September. This sickness brought forth a moving testimony, the "Song of Pestilence." This song, consists of three parts, at the beginning of the illness, in the midst of the illness and during convalescence, and eloquently testifies of Zwingli's faith in his Lord.



Hendreich Zwingli

The song begins with these words:

> Help, Lord God, help
> In this trouble!
> I think Death is at the door.
> Stand before me Christ;
> For thou hast overcome him!

and concludes as follows:

> Recovered, Lord God, recovered!
> I think, I am
> Already being restored.
> Yes, if it be thy will
> That no spark of sin
> Should rule me still,
> Then my lips must bespeak
> Thy praise and teaching
> More than ever before —
> However it may go —
> In simplicity and without danger,
> Although I must endure
> The punishment of death
> Sometime,
> Perhaps with greater anguish
> Than would have been the case,
> Lord, at this time
> Since now I came so near.
> Yet I will still
> Bear joyfully the spite and boasting
> Of this world
> For the sake of a reward
> By thy help,
> Without which nothing can be perfect.

Zurich breaks with RC traditions

Zwingli's influence as a reformer in Zurich came primarily through his preaching. Zwingli broke with the standard practice of lectionary preaching (an assigned passage for each Sunday) and began his ministry in Zurich with a series of expository sermons on the Gospel of Matthew. This practice of "free-text" preaching is one of Zwingli's legacies to the Reformed Church. His sermons, as far as they are published, are characterized by a practical, ethical concern and were well received by the people of Zurich.

During Lent, 1522, Zwingli preached a sermon in which he contended that the Roman Catholic prohibition of meat in Lent could not be proven from Scripture. Shortly thereafter, a group of distinguished Zurich citizens met in a private house and with Zwingli present ate two pork sausages. Zwingli himself refrained. This open defiance of ecclesiastic law marks the beginning of the formal breach with Rome.

Denounced by the bishop of Constance and threatened by the civil magistracy, Zwingli defended those who had broken the fast in his first published work "Concerning Freedom and Choice of Food." A series of public disputations were called by the City Council of Zurich in which this and other matters were vigorously debated. Largely through Zwingli's influence, within a few years Zurich had become, in practice and theory, a Protestant town. Church fasts were abolished; clerical celibacy was abolished; the Roman forms of worship, including images and relics and other ornaments were removed; a Reformed celebration of the Lord's Supper was instituted; a theological college was started; the Bible was translated into the Swiss vernacular by Leo Judae; and a synodical church government established. What is most significant is that civil magistracy assumed the old episcopal rights of the Roman church and, under the guidance of Zwingli and other Reformers, promoted the Reformed movement.

Radicals wanted more

Although Zwingli's reform activity was very successful in Zurich there was also much opposition and some setbacks. Among those who broke with Rome were a number of radical Christians who felt that the Reformation had not gone far enough. Although usually identified as an Anabaptist revolt the baptismal question was secondary.

The radicals desired a total revolution of the ecclesiastical and socio-political order and rejected any continuity with the historic church. A pure voluntary Christian society along strict New Testament lines rather than the popular mixed state-church of the Reformers was their ideal. The Reformers were charged with being half-way reformers guilty of a kind of semi-popery.

Led by Conrad Grebel the radical movement in Zurich lasted from 1523 until 1532. The radicals were badly persecuted and in a cruel parody of their re-baptism often executed by drowning. While we may sympathize with Zwingli's opposition to the social revolution advocated by the radicals, his consent to their cruel treatment remains as much a

Continued on page 11 ...

Peter Waldo and the Waldensians

Marlene Regnerus

Three high school students entered the Peter Waldo contest announced by Calvinist Contact in previous issues. The three are Gerald Boersma from Ottawa (no age mentioned); Marlene Regnerus, age 15, from Grimsby, Ont.; and Darren G. Wesselhuis, age 15, from Shilo, Manitoba.

Darren's essay came in too late to be considered by our judge, Mr. John H. Martens from Listowel, Ont. So for Mr. Martens the choice was between two, and he chose Marlene Regnerus.

According to him, Gerald Boersma's essay was "a great effort by a lover of church history. It is heartwarming to see this young man express his interest in the vicissitudes of the Church of Christ. Keep it up."

The comments Mr. Martens gave for Marlene's winning essay was, "Simple, but adequate historical reporting. Uncluttered language. Clearly a meritorious effort to tell the story in her own words."

With thanks to Mr. Martens and the three contestants, we publish Marlene's essay on Peter Waldo and the Waldensians.

Peter Waldo (top). In 1211 over 80 Walensians were burned as heretics in Strasbourg.

Peter Waldo (Valdes) lived during the late twelfth and early thirteenth centuries, the approximate dates being 1140-1217. He was the founder of the Waldensians, also known as the Waldenses. The Waldensian movement still continues among us today. They have some small churches in Europe and North America but only a few thousand members in all. They refer to themselves as the Vaudois, which is their French name.

Peter Waldo was a prosperous merchant and moneylender in Lyons, France, until his conversion in 1176. Upon his conversion, he followed Jesus' teaching in Matthew 19:16-21 literally. He turned over his house to his wife and put his daughters into the Frontévrault convent. He gave his wealth to the poor, keeping only enough to modestly support his wife and daughters.

The poor men of Lyons

Peter Waldo then formed a group of men who took a vow of poverty and celibacy. These men insisted on the Scriptures being in the local language for the common people and Peter Waldo hired two men to translate the Scriptures for him. Bernard Ydros, a poor scholar, translated the Gospels and other religious texts into French. Stephen d'Anse, a grammarian, translated the Gospels into Provence, which was the native language of Southern France during Medieval times.

Peter's followers, who at first went mainly into Central and Southern France, began preaching to the common people. They became known as "The Poor Men of Lyons" and later as the Waldensians. Since there were no Bibles in their language and the common people didn't have Bibles, the Waldensians memorized some of the translated passages and preached about them.

During the Third Latern Council in Rome in 1179, the Waldensians appeared before Pope Alexander III. The Pope confirmed their vow of poverty but denied them permission to preach to the common people unless they were specifically invited by the local priests.

They obeyed the Pope for a while but finally, feeling they were obeying man's will rather than God's, they began touring the country, preaching repentance. The Waldensians went about in groups of two, disguised as peddlers, selling small household necessities.

Teaching heretical?

The Waldensians said the Bible was the sole rule of life and faith, and rejected the authority of the church. They also rejected the ideas of purgatory, indulgences, and mass. They stressed the simplicity of the gospel a great deal. Their services were also simple: they read passages from the Bible, said the Lord's Prayer and had sermons. The sermons were conducted by any member of their group, since they considered all members equally capable of doing so.

In 1184, Waldensians were declared heretics and excommunicated from the Roman Catholic Church by Pope Lucius III, against their will. Even though the Waldensians became separatists, the movement continued to grow and became a big concern for the Roman Catholic Church.

However, during the years, the movement became larger and stronger and the Lombard Humiliati (another sect) joined them, making the movement even bigger.

Years of persecution

In 1211, over 80 Waldensians were burned as heretics in Strasbourg, beginning several centuries of Persecution. In 1215, the Fourth Latern Council again declared the Waldensians as heretics. In 1229, the Council of Toulouse decreed the heretics must be stopped. The Dominican Order was given this task and it was carried out with much force and suffering for the Waldensians.

Benedict XII the Pope from 1334-1342, relentlessly persecuted the Waldensians and other sects. The Waldensians hated him and referred to him as "a devil" or "the spirit of evil."

The Waldensians were most successful in Daphine, France and Piedmont, Italy and had communities in the Cottian Alps, (on the border of France and Italy) south-west of Turin. In 1487, during the "reign" of Pope Innocent VIII, a persecution eliminated the Daphinè Waldensians, but the Piedmont Waldensians defended themselves successfully.

They became reformed

The Waldensian Catechism, written in 1489, states the beliefs of the Waldensians.

When the Reformation started, the Waldensians became a Protestant group. In 1532, the Waldensians met with the German and Swiss Protestants and adapted thei: beliefs to those of the Reformed Church.

Then in 1655, the French and Charles Emmanuel II of Savoy, began a campaign again against the Waldensians. Oliver Cromwell, however, sent a mission of protest.

After the French Revolution of 1789, the Waldensians of Piedmont were assured liberty of conscience and in 1840, King Charles Albert of Savoy granted them full religious and civil rights. In 1848, the Waldensians were granted official liberty to worship as they pleased.

Huldreich Zwingli

... continued from page 10.

blot on the Reformed Church as Calvin's reluctant consent to the execution of Michael Servetus. While our judgment of such action must not ignore the vast difference between the sixteenth and twentieth centuries, deplore and disapprove of such action we must.

The loss of influence

Zwingli also ran into considerable opposition from Luther on the matter of sacraments, particularly the issue of Christ's bodily presence in the Lord's Supper. Luther considered Zwingli's doctrine of "spiritual presence" as a "damnable heresy." In October 1529 the two men met at Marburg and after three days of discussion were unable to agree on this one point. In the end Luther even refused to accept the hand of fellowship extended to him.

This failure to reach agreement was politically disastrous for Zwingli because it weakened his position in Zurich. The five Catholic Cantons eventually went to war against Zurich and on October 9, 1531 Zurich was defeated and Zwingli, who had joined the armed forces as a soldier, lay dead on the battle field with other preachers and soldiers.

Overshadowed by both Luther and Calvin, in large measure because of the relative brevity of his career as a Reformer and because he did not leave a large body of writings after him, Zwingli is nevertheless worthy of our study. In a reflection that also appears as a self-portrait. Herman Bavinck said this about Zwingli:

> None of the Reformers is as amenable to our times as Zwingli. This humane tone, the rejection of all the indecent images which appealed to the age of the Reformation, the absence of scholastic argumentation, the respect for those whose opinions were different, the broad, far-reaching vision, the historical sensitivity, and above all the ethical concern, display an unmistakable affinity with our own age.

As we, one hundred years after Bavinck penned these words, reflect upon the ongoing need to continue the work of reformation, that remains a valuable ideal also for our Reformed community.

Dr. John Bolt is Professor of Theology at Redeemer College in Hamilton, Ont.

Luther and Zwingli failed to reach agreement on the Lord's Supper at Marburg conference

Feature

The liberation of Luther's wife, Katharina Von

Henny Kranendonk

Today, we hear and read a lot about the rights of women. Freedom for the woman is the emphasis in the media. Freedom from what?

Women are led to believe that they are slaves of husband, home and children. Family commitments may hamper a woman's career and, therefore, she has no freedom.

Somehow the rationalism of secular freedom is in danger of affecting our Christian thinking as well. We rarely read about the joy in serving others. True freedom for a Christian is found only in serving God in all of life no matter what our specific task might be.

A beautiful example of godly servanthood is the life of Katharina von Bora.

Katharina entered a monastery in Nimptschen at the age of ten when she was orphaned. At 15 years of age she took her vows to become a nun. At the age of 24 she became convinced as a result of Martin Luther's preaching that life in a monastery was deadening with its routine. The outside world in contrast seemed to bubble with activity. Monastic life seemed to weaken her with its "holy emptiness" killing all hope and joy.

Together with eight other nuns she made a decision that monastic life was contrary to Scripture.

Each girl decided to write to their relatives requesting that they be taken out of the monastery. All received the same answer — No! One of them decided that since Luther had planted the seed of dissatisfaction with monastic life in their hearts, he should help them to leave. The girls managed to get a message to Luther by means of the gardener.

Escape to freedom

Luther asked Leonard Koppe, a salesman of candles and linen for the Nimptschen monastery, to help the nine "jailed" nuns to regain their freedom. The next day, Koppe managed to slip a note to one of the nuns. The note stated that he would free them the Saturday before Easter at about ten o'clock in the evening. He would park his supply wagon below Katharina's window.

When the Saturday evening arrived, Koppe and two cousins announced their arrival by scratching with an object below Katharina's window. The nuns had gathered in Katherina's room and had made a homespun rope which would allow them to slide down to the ground. When they had reached the ground, they crawled to the wagon where Koppe hid them between large herring vats covered with straw.

When all were aboard, Koppe commanded the horses to gallop off at full speed. After an hour's drive the wagon was stopped by a soldier to check the cargo. The soldier found the herring, but not the real cargo. When the wagon resumed its journey, Koppe and his cousins heard nine female voices sing songs of praise and thanksgiving to the Lord for their freedom to live in the world rather than in the bondage of the monastery.

Several marriage proposals

Each nun was placed in a home. Katharina went to the judge of Wittenberg to work in house and garden. Her life had new meaning. The judge and his wife had taken great risk in harbouring a nun. Because of this knowledge, Katharina did whatever she could for her benefactors. After some time the Reichenbachs loved Katharina as if she were their own child. They had taken Katharina in as a favour to Luther who then became a frequent visitor. During Luther's visits, Katharina assured him how exciting she found life since she had regained her freedom.

Katharina had several marriage proposals. One came on Luther's recommendation. Katharina was very upset by such interference in her life. She explained that love was a gift from God and could not be pushed upon a person. Luther was so surprised by the depth of her emotional outburst that he made a promise never to act as a matchmaker again. From that moment on, a change in relationship between Katharina and Luther had taken place.

Martin Luther in his study as wife and children look on.

After a period of time during which Luther had many spiritual and emotional struggles, he came to the conclusion that he should take a wife. He proposed to Katharina. On the night of June 27, 1525, about two years after her escape from the monastery, Katharina married Martin Luther.

She ruled with love

Katharina had a calming effect on Luther when he would sling strong words at his enemies in anger. She had to guard their possessions. Luther would generously give their goods away for he feared satan's temptation in earthly ownership. Their two personalities complemented one another.

Their home had become a haven for the religiously persecuted. Katharina kept a barn full of animals, a garden of vegetables, a cellar full of home-made wine and beer to share with those who ate with them. She ruled her home with love and made all feel welcome. Luther was not physically or emotionally strong, and in addition to all her chores and looking after their children, she often had to nurse Martin as well. She had a garden-house built so that Luther could get away from his books and entertain his friends there and watch his children play. She felt purposeful in serving everyone. Her house was called "the Lord's house."

Loss and suffering

During the time of the plague, everyone was commanded to leave the city of Wittenberg, but Luther, Katharina and some others decided to stay and help the sick. They placed their lives in the hand of the Lord knowing

FROM COAST TO COAST

ALBERTA
Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC. 8:30a.m. 94.3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30a.m. 590
Vancouver-CJVB. . 9:30p.m. 1470
Vernon-CJIB. 9:30p.m. 940

MANITOBA
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

ONTARIO
Ajax-CHOO. . . . . 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30a.m. 1240
Chatham-CFCO. . . 11:30p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. . . . . 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). . . . . 6:00 p.m. 1350
St. Catharines-CKTB 9:00a.m. 97.7
Sarnia-CHOK. 6:45a.m. 1070
Stratford-CJCS. . . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340
Slt. St. Marie-CFYN 10:00a.m. 1050

NOVA SCOTIA
Digby-CKDY. . . . . 5:00 p.m. 1420
Kentville-CKEN. . . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. . . . . 8:00 a.m. 1270
Windsor-CFAB. . . . . 5:00 p.m. 1450

NEW BRUNSWICK
Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall. . . . . 9:30 a.m. 1170
CFCL-Timmins. . . . . 9:30 a.m. 620

QUEBEC
CHRS-Montreal. . . . . 8:00 a.m. 1090
CKLM-Montreal. . . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. . . 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434

MacMASTER POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
1075 Bay St., Suite 915, Toronto, Ontario M5S 2B1 - **923-3766**
Willem G. Poolman (Mr. in de Rechten, Leiden)
Leonard de Vries, LL.B.
Also Dutch Law

CHRISTIAN STEWARDSHIP SERVICES
Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.
Free of charge, — Confidential
Public Presentation, — Home visits.
Please write: **CSS,** 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8
or telephone: **(416) 598-2181**

Manager: Anne Winter
(416) 224-5211
(out of town call collect)
travel service inc.
offers you: • free cancellation insurance
• 15% off Car Rental in Amsterdam
on all flights to Europe.
5261 Yonge Street, Willowdale, Ontario M2N 5P8

Bora

that He could protect them. They provided a ministry of word and deed. During this time Katharina gave birth to a daughter who was weak and sickly. She died within a year. This experience of personal loss and suffering grieved them severely. Yet God strengthened them so they comforted the mourners at the funeral. Within another year the Lord entrusted them with another daughter whom they called Magdalena. Three years later, after the family's move from Wittenberg to Zulzdorf, Magdalena suffered illness and she also died. Luther committed this act in faith to God; whereas Katharina said, "a mother's heart is weak. God has to be patient with me."

In 1546, Martin Luther was requested by the duke of Mansfeld to come there as lawyer and peacemaker. Since Martin was often ill Katharina worried about her husband's health. One day a courier stood before her door bearing the sad tidings that her husband had died. Katharina's grief was great, especially because she was not with her husband when he died.

Yet at the funeral, seeing all the sadness of others around her, Katharina remained tearless. Instead of mourning, her trust in the Lord was renewed. She also trusted that God would take care of her and her four children. And God did provide her and her family with their needs. The King of Denmark offered Katharina 50 thalens per year, the duke of Mansfeld gave one hundred marks and the duke of Saxony two thousand marks for a property for the children. However, because of war and protestant persecution by the Catholic emperor, most of this income was lost. Katharina had to operate a boarding house to survive.

Thank you for the suffering

The plague once again descended upon Wittenberg where Katharina and her family

had moved after Martin's death. Katharina again decided to stay and help the ill and dying. However, when within five weeks, two of her boarders died of the disease she feared for her children's health and decided to leave. They left on a wagon. When a dog chased the horses, they became so wild that the driver lost control. In fear Katharina jumped from the speeding wagon and fell with her head against a stone in the ditch.

She never regained her health after that accident. She prayed, "grant me a blessed ending from this sad earth. Be near the children. May we be reunited before your throne. Remember your poor church that she be a light of your gospel placed there by your servant Luther. Care for those who suffer because of your Word. Thank you for the sufferings and sadness I experienced to prepare me for your glory. You have always overshadowed me and not forsaken me. Now I would like to hold your hand and as Jacob request 'Lord I shall not let you go till you bless me.' Help me God. Amen." Then she slept.

Katharina gave the service of a Christian woman to her family and community. She found joy and liberation as she obeyed God's commandment of love. May her earthly walk inspire all of us.

Henny Kranendonk lives in St. Catharines, Ont. She has a lively interest in Christian books, which she sells, and in writing stories.

Kuyper's Kapers

ONE LAST QUESTION MR. KUYPER: WHAT DO YOU THINK OF THE LIBERAL PARTY OR ARE YOU A LIBERAL YOURSELF ?
THE REFUSAL OF THE LIBERALS TO LISTEN TO GOD'S WORD CAUSED GREAT PROBLEMS IN THE CHURCH IN THE NETHERLANDS
IK BEN GEEN LIBERAAL !
WHAT ?
I AM NOT A LIBERAL !
CONGRATULATIONS, YOU'RE HIRED AS MY PERSONAL SECRETARY !

Broad, Joldersma

Barristers & Solicitors

St. Willibrord Community Credit Union Building
1867 Dundas Street East
London, Ontario N5W 3G1
(519) 451-4001

David A. Broad, B.A., L.L.B. Martin Joldersma, B.A., L.L.B.

CRC Extension Fund

currently offering

10.75%

on deposits, money back on 30 days notice.

******

also

CRC-Community-RRSP

consider transferring an existing plan. Currently earning approximately 10.5%.

******

All funds invested in Christian churches, Christian schools, and other Reformed causes across Canada. **Seven New** applications for loans have recently been approved. Join us now with your deposits.

Contact

Ont. CRC Extension Fund, Inc.
56 Harriet St., Toronto, M4L 2E9
eve. (416) 461-1207

DUCA

DUCA Community Credit Union Limited, P.O. Box 1100, Willowdale, Ontario M2N 5W5 Telephone (416) 223-8502

October, 1984

AN OPEN LETTER TO ALL OUR MEMBERS

WHY INVEST WITH THE GOVERNMENT WHO WILL RAISE YOUR TAXES TO PAY INTEREST, WHEN YOU CAN SAVE WITH DUCA, WHERE WE ALL BENEFIT!

This time of year we are constantly reminded to invest in Canada Savings Bonds, thereby "investing in Canada's future." Now you can invest in your own future by investing in DUCA's BOND BEATER. For a limited time only, DUCA is offering one year term deposits at the rate of 11.50% per annum. Some advantages of DUCA's term deposits are:

- high interest rate
- liquidity (you can borrow against it with nominal cost)
- you don't support a deficit
- you and your credit union will benefit
- minimum deposit of only $500.00

Consider these advantages, and before you blindly invest in Canada Savings Bonds this year, consider DUCA's BOND BEATER as the better choice.

Also, you can take advantage of this attractive rate to make an early RRSP deposit. Why wait until February? Start now, while the interest rates are attractive! The minimum deposit for a variable rate RRSP is only $100.00. For a fixed rate RRSP, the minimum deposit or transfer is $2,500.00.

Our current interest rates are as follows:

1 year	11.50%
2 years	11.75%
3 years	12.00%
5 years	12.25%

*rates are subject to change without notice

For the latest interest rate information call the
"DUCA RATE HOTLINE" 223-8422 * 24 hours a day *

We trust that you will consider this opportunity.

Yours very truly,
DUCA COMMUNITY CREDIT UNION LIMITED

C. Bijl
General Manager

Head Office: 5290 Yonge Street, Willowdale, Ontario M2N 5R1 Telephone: (416) 223-8502
Offices: Willowdale, Toronto, Downsview, Scarborough, Brampton, Newmarket, Orangeville

Classifieds

Classified Rates

Births	$22.00
Marriages & Engagements	$25.00
Anniversaries	$29.00
Obituaries	$28.00
Notes of thanks	$21.00
Birthdays	$20.00

All other one-column classified advertisements: $5.00 per column inch with a minimum of $7.50. For letter under box number, $7.50 extra.
Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.
Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
On L2R 4L3, (416) 682-8311

Births

SCHULER: (nee Beimers) "Praise God from whom all blessings flow."
With much joy and thankfulness to our covenant God, we Henry and Betty, wish to announce the birth of our beautiful daughter, SARAH LYNNE HENRIETTA, 8 lbs. 11 oz., born on October 2, 1984, 3:23 a.m. Sarah is a precious sister for Jason, Stephen and Phillip. Another grandchild for the proud grandparents Mr. and Mrs. Wm. Beimers and Mrs. G. Schuler. Proud great-grandparents Mr. and Mrs. W. Vander Ploeg and Mrs. H. Beimers.
R.R.5, Renfrew, On K7V 3Z8

BUITENHUIS: With joy and thankfulness to God, we, Bert and Lydia are pleased to announce the birth of our second child, DEANNA JOY, born September 19, 1984. A little sister for Bryon. Proud grandparents are Mr. and Mrs. G.J. Cramer and Mr. and Mrs. J. Buitenhuis, all of Thunder Bay, Ont.
R.R.#1, Kakabeka Falls, ON P0T 1W0

Marriages

AGTER-VANDEN BOOGAARD: With much gratitude and thanksgiving to God, Mr. and Mrs. Joe Agter of Burlington, Ont., and Mr. and Mrs. Kors Vanden Boogaard of Edmonton, Alta., announce the forthcoming marriage of their children, IRENE and AL. The ceremony will take place, the Lord willing, on Saturday, November 10, 1984, at 1:00 p.m., in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Rev. J. Tuininga officiating.
Future address: 631 Bunting Rd., St. Catharines, ON L2M 2Z9

BAKEMA-BROADBENT: Mr. and Mrs. R.S. Bakema of Bracebridge, Ont., are pleased to announce the forthcoming marriage of their daughter ALBERTA HENDRIKA to KELLY JOHN BROADBENT, son of Mrs. L. Broadbent and Mr. and Mrs. B. Broadbent of Toronto, Ont. The ceremony will take place on Saturday, November 3, 1984 at 3 p.m. in Bracebridge United Church, Rev. David Stephens officiating.
Future address: 500 Murrae Ross Parkway, Apt. 420, Toronto, Ont.

LAMMERS-LEISTRA: In a spirit of Christian joy and thankfulness SYLVIA, daughter of Mr. and Mrs. Dirk Lammers of Drayton and JOHN, son of Mr. and Mrs. William Leistra of Strathroy, hope to unite their hearts and lives forever, the Lord willing, on Saturday, November 3, 1984 at 2 o'clock in the First Chr. Ref. Church, Kitchener, Ont. Rev. J. Kuntz officiating.
Home address: 711 Lowther St., S., Cambridge, ON N3H 1Z7

Best Wishes

Marriages

SCHOLMAN-STROBOSSER: "Unless the Lord builds the house, those who build it labour in vain" (Psalm 127:1).
Mr. and Mrs. Mannes Scholman and Mr. and Mrs. Bert Strobosser are happy to announce the marriage of their children GRACE HARMINA and ALAN WILLIAM. The ceremony will take place, the Lord willing, on Friday, October 26, 1984 at 7 p.m. in the Chr. Ref. Church, Robinson Rd., Dunnville.
Rev. H. VanderWindt officiating.

Anniversaries

Heeg — Brampton
1934 — November 1 — 1984
With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

PIETER and JETSKE HOFSTRA
(nee De Wend)

We pray that the Lord who has blessed them these many years, will continue to be with them.
Daan & Sippie Monster — Mallorytown, Ont.
Paul & Marie Harmsma; Timothy — Picture Butte, Alta.
Peter — St. Thomas, Ont.
Gerald & Greta Hofstra; Angela, Peter, Brian — Guelph, Ont.
George & Evaline Hofstra; Peter, Linda — Edison, NJ
Henry & Dian Hofstra; Carl, Katrina — Toronto, Ont.
Tom & Maria Oegema; Jeffrey, Dennis, Julia, Philip — Talbotville, Ont.
Home address: 7900 McLaughlin Rd. S., Apt. #2307, Brampton, ON L6V 3N2

1939 — November 4 — 1984
With thanks to the Lord we hope to celebrate the 45th Wedding Anniversary of our dear parents and grandparents,

GEORGE and BETTY TIGCHELAAR
(nee Rietsma)

May God continue to bless and keep them in His care.
With love and congratulations from their children and grandchildren:
Helen & Harv. Johnston — Manitou Springs, CO
Ed & Karen Tigchelaar — Carlisle, Ont.
Diane & Joe Vroom — Orangeville, Ont.
Mike & Ada Tigchelaar — Carlisle, Ont.
and 12 grandchildren
There will be an Open House reception from 2:30 - 5:00 p.m. in the Fellowship Hall of Bethel Chr. Ref. Church, Waterdown, on Saturday, November 3, 1984, D.V.
Best wishes only.
Home address: R.R.#3, Campbellville, ON

With joy and thankfulness, on October 23, 1984 our parents,

HERMAN and REIT LAMMERS

will, the Lord willing, celebrate their 25th Wedding Anniversary. May the Lord bless them in the years to come.
Love and best wishes from their children:
Dirk & Brenda — Waterdown
Andy, Maryanne & Jennifer — Waterdown
Wilma & Bill (boyfriend) — Hamilton
John — at home
We will celebrate this joyous occasion on Saturday, October 27, at Bethel Chr. Ref. Church, Kerns Rd., & #5 Hwy. Waterdown, with an Open House from 3-5:00 p.m.
Best wishes only, please.
Home address: 477 Springbank Cr., Burlington, ON L7T 2W8

Anniversaries

Jarvis — Simcoe
1959 — October 23 — 1984
With joy and thanksgiving for the grace of our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

MARTIN and MARILYN KLOET
(nee DeVries)

May the Lord continue to bless them and give them many more years together and of service in His name.
With love from their children:
James & Carmen; Matthew
Jeff & Kim (girlfriend)
Jeanne & Tim (boyfriend)
Eric
Home address: R.R.#5, Simcoe, ON N3Y 4K4

Den Haag — Abbotsford
1939 — 1984
On November 8, 1984, the Lord willing, we will celebrate with our parents,

JOHANNES and GRE VAN HARMELEN
(nee van der Veen)

their 45th Wedding Anniversary. May the Lord keep them in His care in the coming years as He has in the past.
With much love and our best wishes from your children and grandchildren.
Bill & Martha te Hennepe; Maria, Trudy, Kimberley — La Roche, BC
Luke & Sandy van Harmelen; Grant, Maynard, Danny, Shawn, Tim — Surrey, BC
Simon & Mary Beldman; Christine, Julie, David, John — Dorchester, Ont.
Martin & Margaret Bootsma; Roger, Grace, Jon — Salmon Arm, BC
Martin & Joanne Ravensbergen; Nicki, Jonathon, Rodney — Mt. Lehman, BC
Home address: 32097 Tims Ave., #201, Clearbrook, BC V2T 2H3

Obituaries

Through means of a lengthy illness, endured with much patience, the Lord took unto Himself, on October 9, 1984, our beloved father, grandfather and great-grandfather,

Rev. JACOB TAMMINGA

in his 78th year.
Widower of Geertje Tamminga, who entered into rest on September 20, 1981.
For 53 years father was privileged to be a preacher of the gospel of free and sovereign grace; now he may experience in full just how rich poor sinners become through the riches of Christ.
"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalm 16:6).
John & Corrie Tamminga; Margaret, Jack & Nel, Peter & Mary, Anthony & Grace (fiancee), David, Carolyn — Burlington, Ont.
Helen & John Brink; John & Margaret, Marion, Paul & Laurie — Ethel, Ont.
Jeanette & Peter Schouls; Tim & Rita (fiancee), Lynn, Michelle — Edmonton, Alta.
Margaret & Carl Schouls; Debby, Brenda — Vineland, Ont.
and six great-grandchildren.
The funeral service, held in the Ancaster Free Ref. Church on Saturday, October 13, was led by the Rev. A. Baars of Dundas, and was followed by interment at the cemetery by the Free Ref. Church of Mitchell, Ont.
1324 Rosseau Place, Burlington, ON L7P 3N2

Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.

Obituaries

The Lord in His wisdom, took home, our dearly loved father, grandfather and great-grandfather, on October 13, 1984,

ARIE BATENBURG

at the age of 76.
Predeceased by his wife Aagje Batenburg (nee Verburg) on April 21, 1984.
Dear father of:
John & Bep Batenburg — Beamsville, Ont.
Marsha Vanderkool — Beamsville, Ont.
Joe & Ellen Batenburg — Dunnville, Ont.
Harry & Shirley Batenburg — Beamsville, Ont.
Tony & Corry Batenburg — Grimsby, Ont.
21 grandchildren and 5 great-grandchildren.
Psalm 43.
The funeral service was held on October 16, 1984, from the Grimsby Chr. Ref. Church. Dr. H. VanderPlaat officiated. Interment in the Chapel Hill Memorial Gardens.

It pleased the Lord to call home, at His appointed time, our beloved brother, brother-in-law, uncle and cousin,

KOERT FLEDDERUS

at the age of 48.
Dear brother of:
Anna & Harm Geerlinks
Willy & John Janssen
Bart & Wilma Elmers
and nieces and nephews
Dear cousin of:
Tim & Anna Hessels & family
Lord's Day 1
It is our prayer that Rennie, Lora, Albert and Renata may find their strength in the Lord.
October 10, 1984.
R.R.#1, St. Ann's, ON L0R 1Y0

Obituaries

Very unexpectantly, on October 10, 1984, the Lord, in His wisdom, took unto Himself, our beloved husband and father,

KOERT FLEDDERUS

at the age of 48.
Lovingly remembered by his wife:
Rennie (nee Alma)
and his children:
Lora
Albert
Renata
Our comfort is John 11:25.
The funeral service was held on October 13, 1984, in the Chr. Ref. Church, Wellandport, Ont.
Home address: R.R.#1, St. Ann's, On L0R 1Y0

Personal

There must be a young fair looking lady out there who is still waiting for the right man of 47 years. Why not write me or something. Reply to Box #4829, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

A Christian Reformed widow of 65 years, living in Eastern Ontario, who is in excellent health, loves to travel, and has a good sense of hunour, would like to correspond and meet a sincere Christian gentleman. Please reply to Calvinist Contact, Box #4835, 99 Niagara St., St. Catharines, On L2R 4L3

Keep in touch with the Christian community with a classified ad in C.C.

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines

Each issue of C.C. is dated on a Friday. **Display advertising** deadline is on the **Wednesday** (8:30 a.m.) of the **preceding week. Classified advertising** deadline is on the **Thursday** (8:30 a.m.) of the **preceding week.** Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy

We strongly suggest you send us **typewritten or printed** copy, but do not use capital letters for the whole text.

Telephone calls

Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, **but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.**

Let's avoid mistakes

We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager

Classifieds

Business

"THE LOOK"

Find out how you can look your very best. Ask a Color, Cosmetic and Wardrobe Consultant.

A consultation includes:

— Skin Analysis
— Color Analysis
— Personal Color Palette
— Make-up Application
— Wardrobe Planning

At a very reasonable price

For appointments call:

Grace Petter
249 Wellington St.
Ingersoll
485-5815

Help Wanted

Child Care Worker to live in adolescent boys treatment home in Ottawa. Write Calvinist Contact, Box #4834, 99 Niagara St., St. Catharines, On L2R 4L3

For Rent

Two bedroom mobile home in Winterhaven, Central Florida, on canal and lakes. Phone: (416) 689-4084.

A 3 bedroom, 2 storey house in Sprindale, Ont., 20 minutes from Metro. Close to CRC and Christian school. If interested, please call: (416) 473-3634.

For Rent

35' trailer in Bradenton, Florida. Available from Nov. 15, 1984 — March 15, 1985. For more information please phone (416) 455-8620.

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

Vacation

Big East River Motel and Camp
Huntsville, Ont.

In the heart of vacation Land.

* Modern motel units: some with kitchens
* Campgrounds with hook-ups, shower, etc.
* Next to Arrowhead Provincial Park

Phone: **789-4001** or write to:
Bill and Christine Van Oene
R.R.#3, Huntsville
for reservations

*** 3 star rating.

Watch for
C.C.'s Annual
Fall Book issue

For Sale

Te koop wegens onvoorziene omstandigheden in Strathroy, Ont., brood en banket bakkerij. Overwegend eenvoudig Nederlands gebak, vleeswaren, kaas en Europese Import-artikelen, geschenken, enz., met een totale omzet van ongeveer $300,000.00 per jaar. Eigen pand en de eigenaar is geniegen een eventuele koper te trainen voor de bakkerij. Zeer gemakkelijke betalings-termijnen.

Belt u overdag **519-264-2275**
na 6 uur's avonds **519-264-1973**

Liberation 1944-1945
Award winning book

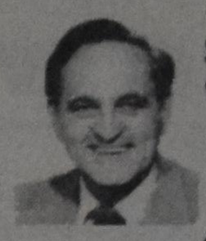
by Lini R. Grol

based on her experiences during the last part of World War II in Nijmegen and all the way up to Heerenveen.

Send $10 which includes postage and handling for this book, to:

Fonthill Studio
1431 Pelham St., Fonthill
ON L0S 1E0

Real Estate



Stanley Vandergoot

M.L.S. Realtor

Your Complete Real Estate Service

1849 Dundas St.,
London, Ontario
N5W 3E6
Bus (519) 451-3680
Res: (519) 672-2283

ADA REALTY LTD.
3412 - 102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Looking to buy or sell?
Check our Real Estate ads!

Holland Christian Homes Incorporation

requires an

ADMINISTRATOR

For Phase III of its development, a 122 bed nursing home facility and a 116 unit retirement tower due to open in September 1985.

Responsibilities will include initial operational planning and policy development, coordination of programming and staffing, budgeting and financial control. Candidates should have a degree in a health care profession, humanities or management, or a diploma with a certificate in an appropriate management program, as well as experience in a senior supervisory/management position in a long term care setting or relevant health care/social service agency.

Understanding and speaking the Dutch language would be a valuable asset.

Submit resumes to:
Holland Christian Homes Inc.
c/o Executive Director
7900 McLaughlin Rd., S., R.R.#10
Brampton, Ontario, Canada L6V 3N2

Holland Christian Homes Incorporation

requires a

Building & Maintenance Supervisor

H.C.H. has an opening for an individual to assume responsibility for all aspects of building maintenance, including mechanical equipment for the present two apartment buildings and in the future for a 116-unit retirement tower and a 120 bed nursing home. Previous experience is essential. Organizational, budgeting and communication skills would be a definite asset. We are looking for someone who is a self-starter, responsible and can relate well to fellow staff and tenants.

Apply to:
Holland Christian Homes Inc.
c/o Executive Director
7900 McLaughlin Rd., S., R.R.#10
Brampton, Ontario, Canada L6V 3N2

Travel

Menno TRAVEL SERVICE

"Your First Stop to Anywhere in the World"

Lakeshore Square
33 Lakeshore Rd.
St. Catharines, Ont.

Phone: (416) 937-0550
toll free ZENITH 97110

Corrie De Jong, Sales Representative 934-5358 (home)

Accommodation

PARTICULIER PENSION IN NEW YORK

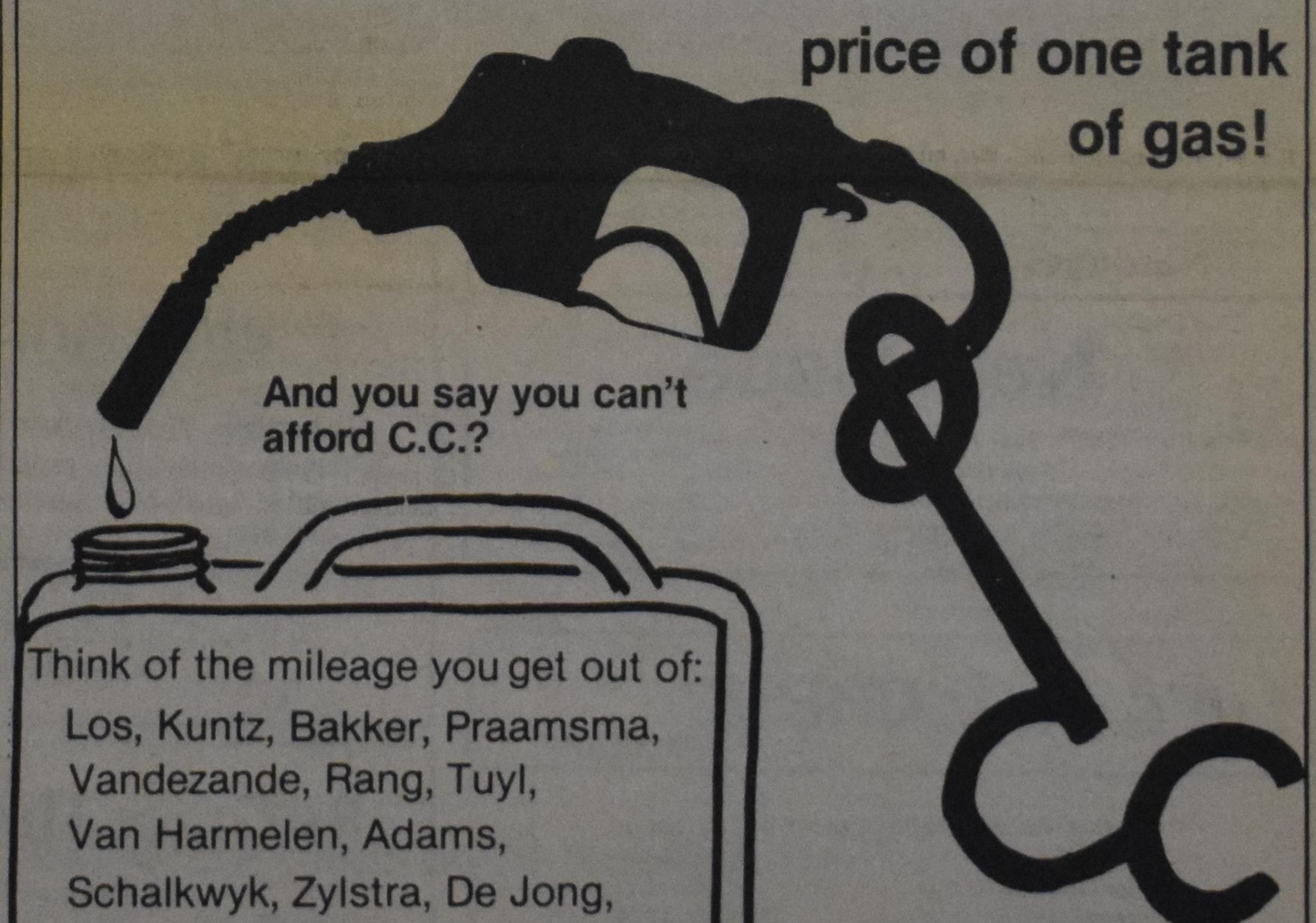
$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.

Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').

(212) 855-5036

119 Fort Green Place, Brooklyn, New York 11217

JUST THINK.... a whole year's subscription for the price of one tank of gas!



And you say you can't afford C.C.?

Think of the mileage you get out of:
Los, Kuntz, Bakker, Praamsma, Vandezande, Rang, Tuyl, Van Harmelen, Adams, Schalkwyk, Zylstra, De Jong, Griffioen, De Groot. Tangelder, Zwart, Van Andel, Witvoet, Wolters to mention only the regular, "leaded" kind of fuel.

Give a friend a tank of C.C. It makes a perfect gift!

CAN YOU AFFORD NOT TO TANK UP WITH C.C.?

I would like to let a friend tank up on C.C.
Enclosed find: $22.50 (one year subscription) or $42.50 (two year subscription)
Please send to:

Name _____
Street _____ Town _____
Province/State _____ Code/Zip _____

Make cheques or money orders payable to: **Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3**

Please bill me:
Name _____
Address _____
Town _____
Province/State _____ Code/Zip _____

Yes! I want to tank up on C.C.!

Enclosed find: ☐ $22.50 (one year subscription), or ☐ $42.50 (two year subscription)

Mail my copy soon to:
Name _____
Street _____ Town _____
Province/State _____ Code/Zip _____

Make cheques or money orders payable to: **Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3**

Events

CALENDAR of events

Oct. 25-27 Fourth Annual Open House of Rainbow Studio. A show of color viscosity etchings, paintings, drawings, and ink wash drawings. Oct. 25 and 26, 5-10 p.m., Oct. 27, 10 a.m. - 11 p.m. at George Langbroek, 5 Philpark Rd., **St. Catharines.**

Oct. 25 Fall Rally held at Bethel CRC, **London,** Ont. from 10 a.m. -? Bring a lunch, ladies, and wear a name tag please.

Oct. 27 Professor Jan Overduin (renowned organist) will be in concert at 8:00 p.m. at the First CRC, **Sarnia** (corner of Exmouth and Murphy). A celebration of the church's 50th Anniversary year.

Oct. 27 Back to God Hour Rally in the Mount Hamilton CRC (1411 Upper Wellington St.), **Hamilton** at 8:00 p.m. Speaker: Dr. Joel Nederhood on theme "Discovery."

Oct. 27 **Burlington's** Trinity Christian School's Annual Bazaar. Fashion Show at 11:00 a.m. Bazaar doors open at noon.

Oct. 28 St. Thomas and District Male Choir, 7:30 p.m., United Church, **Dutton,** Ont.

Oct. 28 Reformation Day Rally at Saunders Secondary School, **London,** at 7:00 p.m. with Rev. Dr. Henry J. Boekhoven speaking. Music by Brass Instruments; The London District Christian Secondary School Choir augmented by Choirs from several elementary Christian Schools.

Nov. 2 Organ Recital by Chris Teeuwsen. Fri. night in St. Thomas Anglican Church (99 Ontario St.), **St. Catharines** at 8:15 p.m. Admission: $4.00 pp.; $3.00 Sen. Cit. and children.

Nov. 2 & 3 1984 All Ontario Fall Rally for all Cadet and Calvinette Counsellors: Sheraton Brock in **Niagara Falls.** Theme: "Christ our Foundation.

Nov. 3 Organ Concert with Andre Knevel at Calvin Chr. Ref. Church of **Dundas** at 8:00 p.m. (Note: Rescheduled from Sept. 22!)

Nov. 10&11 25th Anniversary celebration of Immanuel, CRC, **Hamilton,** Ont. The celebrations include a banquet on Sat., Nov. 10, and a special service of praise on Sun., Nov. 11, at 3:00 p.m. in the Mohawk College Auditorium.

Nov. 15 Christian Farmers Federation of Ontario Provincial Board meeting; 10 a.m. - 4 p.m. **Georgetown** CRC. Everyone welcome.

Nov. 12-24 C.S.S. H. Houtman in **Edmonton, Neerlandia,** etc.

Nov. 16-18 "Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.

Dec. 1 Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of **Cobourg,** Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.

Dec. 27-30 1984 Conference for Christian Young Adults, **Chicago,** IL.

Next Issue

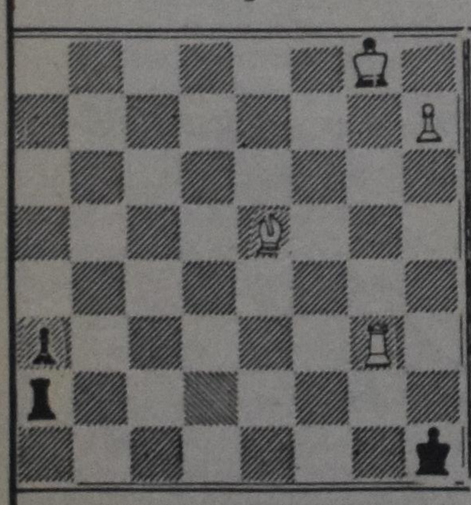
Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 19	Tues. Oct. 16	Wed. Oct. 10-8:30a.m.	Wed. Oct. 10-8:30a.m.
Fri. Oct. 26	Tues. Oct. 23	Thurs. Oct. 18-8:30a.m.	Wed. Oct. 17-8:30a.m.
Fri. Nov. 2	Tues. Oct. 30	Thurs. Oct. 25-8:30a.m.	Wed. Oct. 24-8:30a.m.

Let's Play CHESS

Pete Layer

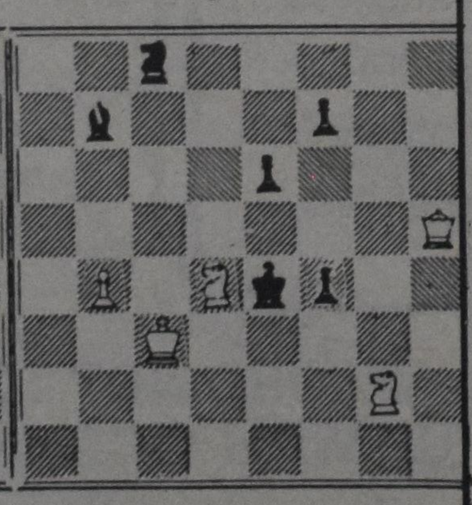
SECOND SERIES OF PROBLEMS IN OCTOBER

#1022
W. Speckmann,
Germany, 1957
3



4
3-mover 3 pts.

#1023
G. Bakesi,
Hungary, 1970
6



5
2-mover 2 pts.

Notes

1. White must checkmate with only a few pieces in both problems this week. This requires some carefully thought-out moves. Please indicate the key, threat and all variations for #1022 and the key and threat, if any, for #1023.
2. The solutions for the October Series, #1020-1023, must be postmarked for Nov. 20 for those living in Ontario and Nov. 25th for all others.

Correspondence: Mr. J.W.: I have not been able to locate your May Solutions. If they do arrive with the correct postmark, you will be given full credit.

Canada Pension Plan could go broke

OTTAWA (PBI) — The following article appeared in the June 25, 1984 edition of *Canadian Employment Benefits and Pension Guide*.

"Unless contributions from individual Canadians increase by as much as three times, the Canada Pension Plan (CPP) could be broke by 2005, according to a report from the federal Department of Insurance, tabled in Parliament June 5.

"The report states that Canadians now contribute 3.6 per cent of their incomes up to a maximum amount for CPP contributions, but to keep the plan solvent, contributions will have to increase to 11 per cent. At present, employees pay half and employers pay half.

"The first critical test will come in 1985, said the report, when the fund will begin to shrink, as benefits and expenses will exceed contributions, and provincial governments will have to start paying interest on the money which they have borrowed from the plan. That would keep things solvent until 1992, but when Canada's lower birth rate and long life expectancy rate will combine to reduce payments and increase pay-outs.

"The report said that the "unfunded liability" of the plan — the amount which would have to be paid out if the CPP were to fold and give everyone what is due to them — would be a staggering $208 billion, as of the end of the last year."

Organ Concert

presented by

Chris Teeuwsen

November 2 — 8:15 p.m.
St. Thomas Anglican Church
99 Ontario St., St. Catharines

Works by: Buxtehude, Pachelbel, Bach, Walther, Liszt, Dupré.
Admission: $4.00 Seniors & children (under 12) $3.00

Organ Concert

Due to a mechanical problem, this organ concert has been re-scheduled from Sept. 22 to

Sat., Nov. 3 — 8:00 p.m.
Calvin Chr. Ref. Church of Dundas
invites you
to help celebrate the occasion of its rebuilding and enlarging of the 20 rank Williams Tracker Organ with renowned organist
ANDRE KNEVEL
at the console
Collection at the door Refreshments
Proceeds towards the organ fund
Highway #5 (2 miles west of Clappisons Corners)

The Emmanuel Christian Reformed Church
of Hamilton, Ontario
is celebrating its
25th Anniversary
A banquet will be held on,
Saturday, November 10, 1984 — 6:30 p.m.
A Sunday celebration service will be held at Mohawk College at 3 p.m. on November 11.
All past members are cordially invited to attend.
For tickets and/or information write:
Mrs. Tena Groen
50 West 25th Street, Hamilton, ON L9C 4X1
or call: (416) 383-8584

By Grace Through Faith

by Remkes Kooistra

A traditional explanation of Reformed doctrine.

NOW IN ITS SEVENTH PRINTING!!

A tested guide for newcomers to the faith; ideal for advanced church school classes, study groups, and personal enrichment.

(with volume discount)

(plus $1.50 postage and handling)

Guardian Publishing
99 Niagara St., St. Catharines, ON
L2R 4L3

Be Heralds of the faith

OTTAWA (CP) — Pope John Paul told Canadian bishops they must uphold church teachings on abortion, contraception, common law marriage and divorce despite the winds of social change that rage about them.

"Do not model yourselves on the behaviour of the world around you," the Pope said at a private meeting with most of the 129 Roman Catholic bishops from across the country.

In a text of his remarks, released later, he said he approves the activist role taken by the Canadian Conference of Catholic Bishops in speaking out on such controversial issues as native rights, technology and the profit motive of the capitalist economy.

But he urged the bishops to remember their central role is to proclaim the word of God — no matter how adverse the reaction from materialistic and selfish elements of society.

"If the world no longer dares to speak about God, it expects from the church, and especially from the bishops, and from priests, a word which witnesses to God with strength and conviction ....

"As heralds of the faith we are quite necessarily guides of consciences, like Moses who led his people to encounter the God of the Covenant ..."

Dutch

De Veluwe kreeg kraamverzorging (1)

"Zuster, als ik jou was, ging ik mijn koffer maar weer pakken."

Tine Boomsma

Tine Boomsma is sinds 1974 gepensioneerd. Voor die tijd heeft ze voor meer dan 20 jaar gewerkt voor het departement van Volksgezondheid met als taak de organisatie van de landelijke kraamzorg. Als erkenning voor haar buitengewone dienst werd ze benoemd tot Ridder in de orde van Oranje-Nassau. Ze woont nu in Arnhem, en studeert en reist nog steeds. In dit artikel vertelt ze over haar pogingen om in de Noord-Veluwe de kraamverzorging in te voeren. Niet al te gemakkelijk in een streek waar "noaber-hulp" het sterkst naar voren komt.

Een typisch beeld van een boerdery op de Veluwe

In Juni 1944 — oorlogstijd — werd ik door de Groene Kruis verenigingen van de Noord-Veluwe voor de plaatsen Ermelo tot Wezep aangesteld met als taak een georganiseerde Kraamzorg op te bouwen en daaraan leiding te geven.

De Noord-Veluwe was — in 1944 — nog een typische plattelandsbevolking bestaande uit kleine boeren en landarbeiders, meest behorende tot de Gereformeerde Bond van de Nederlands Hervormde Kerk. Het was een bevolking die zich maar moeilijk een bestaan kon veroveren op de zanderige bodem van deze streek.

Dit moeizame was ook in hun karakter terug te vinden. Als buitenstaander kreeg men maar zeer moeilijk contact met hen. Zij werkten hard, leefden naar binnen gekeerd, uitten zich weinig of nooit en waren zeer behoudend en traditioneel.

Uit bovenstaande kan worden afgeleid dat het niet direct gemakkelijk was om aan deze bevolking een nieuwe activiteit te presenteren en dan nog wel één die op het meest intieme en sterk aan traditie gebonden terrein van bevalling en kraambed lag.

Natuurlijk vond bij hen de bevalling thuis plaats, maar een en ander was van een zo intiem en geheimzinnig karakter dat eigenlijk niemand — noch buren noch familie — mochten weten dat er een gezinsuitbreiding zou plaats vinden.

Men ging als regel dan ook pas zeer laat in de zwangerschap naar de huisarts of de vroedvrouw ("vroedwief") om te vragen bij hen de bevalling te willen leiden en — zij het aarzelend — voor onderzoek.

Er werden geen bijzondere maatregelen getroffen, de kinderwagen (men nam geen wieg, omdat de wagen meegenomen kon worden als de vrouw mee moest helpen op het land) werd wel besteld maar bleef bij de winkelier! De baby-kleertjes werden niet voor de 7e maand zwangerschap klaar gemaakt! Een soort bijgeloof? — niet op de tijd vooruitlopen? — voor straf kon het eens misgaan?

Men had dan ook totaal geen behoefte aan een deskundig opgeleide kracht, die wist hoe moeder en kind geholpen moesten worden, en dan nog wel een vreemde. Het was toch immers altijd goed gegaan met hulp van moeder of wie dan ook?

Maar was het altijd zo goed gegaan? Het zuigelingen sterftecijfer was in die tijd nog vrij hoog en het percentage borstvoeding maar gering. Men ging er eenvoudig van uit dat er geen borstvoeding was en men spande zich er ook niet voor in.

Er werd direct naar de flesvoeding gegrepen; de samenstelling was vaak bedenkelijk en de temperatuur van het mengsel werd gecontroleerd via de mond van de hulp! Van fles en speen uitkoken was zelfs geen sprake, zodat nogal eens voedingsstoornissen voorkwamen met alle nare gevolgen van dien, o.a. uitdroging.

En daar arriveerde ik dan, totaal onwetend van de moeilijkheden waar ik voor zou komen te staan. Gezien het grote tekort aan woningen kreeg ik een kamer toegewezen op een boerderij bewoond door een ouder, bijzonder aardig en hard-werkend echtpaar zonder kinderen. Dit laatste voeg ik er aan toe omdat zij natuurlijk helemaal niet begrepen wat ik eigenlijk kwam doen. Eerlijk gezegd wist ik dat op dat moment ook nog niet!

Eerst ben ik kennis gaan maken met de huisartsen en de vroedvrouwen die in deze streek werkzaam waren. Zij waren reeds door de kruisorganisaties benaderd wat betreft het opzetten van een georganiseerde kraamzorg, maar stonden er toch nog vrij aarzelend tegenover; zij kenden immers de bevolking en hun geslotenheid.

Meestal kwam ik van deze bezoeken dan ook niet al te opgewekt terug, totdat een huisarts tegen me zei: "Zuster, als ik jou was, ging ik mijn koffer maar weer pakken; het lukt je nooit de bevolking hierin mee te krijgen." Deze "injectie" had ik denkelijk net nodig, want ik was vanaf dat moment vast besloten koppig vol te houden.

Ongeveer die zelfde tijd kwam er voor mij een goed bericht, namelijk dat er zes jonge meisjes (ca. 20 jaar) waren die zich hadden gemeld voor een opleiding tot kraamverzorgster. De kruisorganisaties hadden voor dat doel advertenties geplaatst in de streekbladen.

Deze candidaten bleken uitstekend geschikt, want ze hadden veel huishoudelijke kennis en ervaring, veelal opgedaan in diensten van verschillende burgergezinnen. Het huishoudelijk gedeelte zou voor hen geen gezwaar zijn in de kraam-gezinnen. Het leek hun aantrekkelijk om naast deze kennis te leren hoe moeder en kind dienden te worden geholpen om zodoende tot een goede all-in verzorging te komen.

De opleiding die zij kregen duurde 15 maanden, niet in een ziekenhuis of kraamkliniek, maar gewoon een practische opleiding in de gezinnen. De eerste drie maanden was er alleen theoretisch onderwijs, gegeven door een huisarts en een kinderarts; zelf gaf ik de praktijklessen en repeteerde met hen de lessen van de artsen.

Een nieuwe wereld ging voor hen open en ze waren die eerste maanden zeer enthousiast. Dit enthousiasme verminderde naarmate het praktijkjaar naderde, want zouden zij entree krijgen in de gezinnen? Zij kenden deze bevolking, kwamen daaruit voort en wisten van de traditionele opvattingen.

Een ander punt was of ze wel genoeg kraamvrouwen zouden hebben geholpen als ze voor het examen stonden. Er werden nu eenmaal bepaalde aantallen als eis gesteld.

(Wordt vervolgd)

De eerste oliebron in Noord-Amerika

door Marcus Van Steen

(Canadian Scene) — In Zuidwest Ontario zijn twee steden die Petrolia en Oil Springs heten. Deze namen zijn een herinnering aan het feit dat de eerste olie die in Noord Amerika is geproduceerd uit Ontario kwam. Wat men over 't algemeen niet weet is dat er in die omgeving nog steeds olie gewonnen wordt. Er zijn nog 70 kleine bronnen in werking, die als familie-ondernemingen worden gedreven.

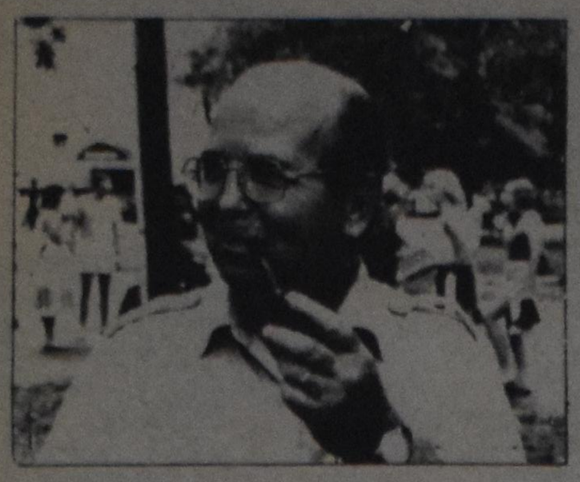
Eén zo'n bedrijf is een bron die reeds in 1861 door J.H. Fairbank is aangeboord en nog steeds in handen is van dezelfde familie. Charles Fairbank is nu 77, en put nog 14.000 vaten olie per jaar uit de bron, die zijn overgrootvader in productie heeft gebracht. Sterker nog, hij gebruikt nog steeds de machinerie die zijn overgrootvader heeft ontworpen, en die met de jaren slechts heel weinig is veranderd en verbeterd. De heer Fairbank drijft ook de 150 jaar oude ijzerwaren-winkel in Petrolia die door zijn overgrootvader is begonnen en waar hij de machinerie heeft ontworpen en vervaardigd waarmee hij zijn bron heeft aangeboord en in productie gebracht. Het is de oudste winkel in Ontario die nog zaken doet.

De machinerie bestaat uit een serie reusachtige houten wielen, canvas drijfriemen, en stangen, voortbewogen door een ouderwetse stoommachine. De olie loopt door een serie pijpen en druppelt uiteindelijk in een 300-vats opslagtank waar het een week in blijft, totdat het wordt opgehaald door een truck en naar de raffinaderij van Imperial Oil in Sarnia wordt gebracht. Met een prijs van $19 per vat, verdienen de Fairbanks meer dan een kwart miljoen dollar bruto per jaar. Maar de regering roomt daar ruim een derde van af in belastingen en vergoedingen.

Mr. Fairbank wordt geholpen door zijn 40 jaar oude zoon en vier man personeel, zodat de netto opbrengst nu niet bepaald lijkt op "olierijkdom". Toch, zo zegt de heer Fairbank, is het geen zwaar werk, maar het is wel vuil, en de arbeiders moeten ten allen tijde beschikbaar zijn, dag en nacht, om te zorgen dat de machinerie goed blijft draaien. Toen een paar jaar geleden de prijs van olie sterk opliep heeft de familie er over gedacht om nieuwe machinerie

Vervolg op pagina 19 ...

Dutch



Van Halsema's Onthullingen
Alleen op Stap (2)

H. De Jong

Als ik uit de ondergrondse gewelven van de Toronto Transit tussen twee winkels te voorschijn kom, schut ik mijn ogen tegen het felle zonlicht dat zich weerkaatst van de hoge gebouwen aan de andere kant van de straat. Het kruispunt Yonge en Bloor Straat is maar een drukke bedoening. Het lijkt warempel hoek Heerestraat-Grote Markt wel. U neemt het me toch niet kwalijk dat ik zo af en toe dingen met Nederland vergelijk? Waarschijnlijk had U familieleden over die hetzelfde doen? Zo van: bie ons staat de tarwe veel hoger! Of: onze autos rijden toch wel wat steviger aan! Of: C.N. tower kan 'tja niet halen bij Martini Toren.

Vaag herinner ik me van een vorig uitstapje naar Toronto dat er zich enige schreden van de Metro-uitlaat een mooie kerk bevindt. Daar strompel ik dus maar op af. Ik kom een bioscoop voorbij. Eigenlijk zou ik wel een bioscoopje willen pikken en mijn moede lichaam willen neerstrijken op een fluwelen stoeltje. Bij ons in Nederland zijn alle bioscoopstoeltjes van ... daar ga ik weer. Pardon. Mijn gehechte Gereformeerde "In de wereld, maar niet van de wereld" levensopvatting doet mij de brede deur des verderfs voorbij snellen. Toch kan ik wel meepraten over films, hoor! Zag ik niet "De Slag om Arnhem" en "D-Day"? Ook heb ik eens genoten van een prachtige film over Maarten Luther. Jammer dat Calvijn zo'n min mannetje was, lichamelijk gesproken. Helemaal geen fotogenieke figuur. Ik had best nog eens een film over hem willen zien.

Daar is St. Paul's Anglican Church. Eerst maar uitrusten. De lange reis naar het ziekenhuis, waar ik het Koningskind bezocht, heeft me afgemat. Daar ... een bankje onder een kastanje boom. Zouden de kerkgangers in de herfst die kastanjes niet op hun kop krijgen? Ik leun mijn handen op de knop van mijn wandelstok. Iets voorovergebogen spoelt de lucht wat ruimer door mijn longen en ik weet dat het bonzen van mijn hart zal stoppen. Zo is het nog altijd gebeurd. Maar één keer zal de Heer dat wonderbare orgaan stop zetten. Ik hoop dat ik nog een poosje mag blijven leven. Ik verheug me elke morgen weer op een nieuwe dag ... een dag door Zijne gunst ontvangen.

Ik moet ingedommeld zijn. Net als in de kerk slaap ik niet echt, want ook nu ben ik me ervan bewust dat mijn hoofd telkens een slinger neemt. Toch merkte ik niet dat er iemand naast me kwam zitten.

Is het U wel gebeurd dat U in een flits-droompje zo maar een portret uit het verleden zag? Zo droomde ik op het bankje onder de kastanje boom. Hoe goed herinner ik me dat 'snapshot! Ik heb nachtdienst. Loop de 'Gulden Arend' binnen. "Há, de agent." "Sluitenstijd mensen!" Ik ruik de eeuwenoude jenever lucht, vermengd met de scherpe geur van goedkope pijptabak ...

Ik schrik wakker. Naast me zit een verfrommeld oud mannetje. Een jenever wolk walmt om me heen Het is zo'n sterke lucht dat ik het probeer weg te vagen met mijn hand. De "Gulden Arend" zit vlak naast me!

Ik zeg: Hi. De aardbei-neus schuift wat verder van me af. Sullig knikt hij. Ik zeg nog eens, in onvervalst Nederlands: Goeie middag, wat een weertje he? De ogen in het gore, ongeschoren hoofd sperren zich even open, alsof hij plotseling een voorbije wereld herkende, dan vallen de miserère luikjes er weer voor en terwijl hij zijn hoofd wegtrekt in z'n oliestokers jasje, waarin nog nauwelijks het ruitje te herkennen is, en zijn handen beverig tasten naar het touw van zijn broek, bromt hij: "Guten tag, hast du Schnapps?"

Een Duitser. Een Toronto wino die Duits spreekt. Hoeveel Nederlanders zouden er zo langs de Toronto straten zwerven? Je kunt je haast niet voorstellen dat er tussen de keurig nette oud-Nederlanders, die in keurig nette huizen wonen, en naar keurig nette kerken gaan, een wino van Nederlandse komaf zou rondscharrelen!

Mijn Duits heb ik niet zo goed onderhouden als mijn Engels. Toch probeer ik het maar. "Ich habe kein Schnapps, allein mich self." Klopt natuurlijk niets van, maar hij begrijpt het wel. "Richtig vom Gottes Wort, ja?" Hij knikt me wat vriendelijker toe, en haalt van onder zijn jas een fles te voorschijn.

"Ik zit hier elke middag," bromt hij, "jij zit hier op mijn bank." "Pardon," zeg ik, terwijl ik aanstalten maak om op te staan. "Oh, sit down," zegt de brombeer, "hij komt zo." "Wie komt zo?", vraag ik.

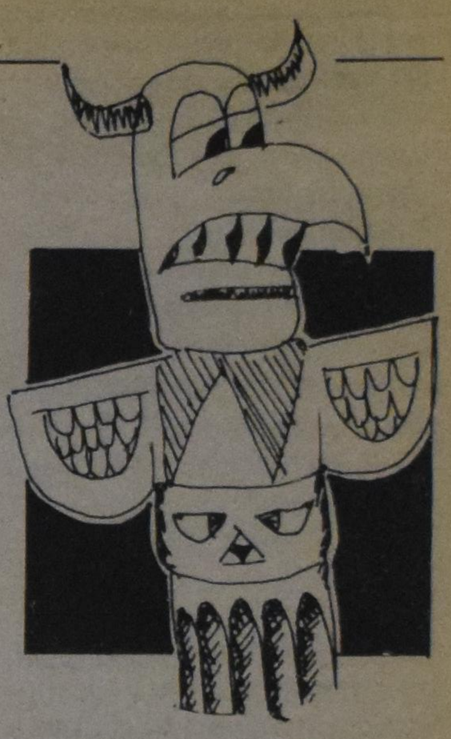
"De organist van deze kerk, elke middag oefent hij, en dan ga ik naar binnen om te luisteren. Hij speelt zo mooi."

Dat alles in uitstekend hoog-Duits. Plotseling hoor ik Bach door de gotische ramen komen. De wino springt op, voor zo ver zijn afzakkende broek dat mogelijk maakt. "Mitkommen," gromt hij gebiedend. Nou, nou, wat kalmer aan baasje, we zijn geen bezet gebied meer, hoor!

We zitten achter in de kerk. De wino onderuitgezakt, zodat het oog niet op hem valt. Stil luisteren we naar de Passacaglia en Fuga. De pedalen spelen toerloos door dezelfde sombere melodie. Een melodie van het leven-door-de-eeuwen heen. Er is niets nieuws onder de zon. Oude politie-agenten en winos, schouten en schooiers zijn er altijd geweest. Maar boven die traag weerkerende voetnoten der wereldgeschiedenis, klinken wonderlijk-bewegende, steeds veranderende melodieen, de God motieven die soms fluisterend, dan jubelend tegen de onder-melodie schijnen te zeggen: kop op joh, je bent er nog niet geweest. Zie je niet hoe mooi het leven kan zijn?" En inderdaad, tegen het einde van het steeds luider wordende orgelspel, komt die sombere melodie naar boven stijgen en, zoals trompetten klinken, vliegt het juichend met een vaart de Nieuwe Hemel en de Nieuwe Aarde binnen.

Tranen druppen over zijn baardstekels. Ik leg mijn hand op zijn schouder. Hij kijkt me aan. De muziek heeft het vuil van zijn gezicht gespoeld, de putjes van zijn aardbei-neus gladgestreken. Een normaal, rustig-intellegent gezicht keert zich naar mij toe. "Ich bin Karl," zegt hij. Dan: Weet u, zo heb ik kunnen spelen.

In mijn volgende verhaal zal ik u over Karl vertellen.



Canadian Scene

De Greenwich standaard tijd is 100 jaar oud

(Canadian Scene) — Terwijl dit jaar in verschillende delen van Canada gedenkdagen worden gevierd, is het ook wel interessant om op te merken dat 20 oktober 1984 de 100-jarige gedenkdag is van een betekenisvolle gebeurtenis in internationale betrekkingen. Op die datum hebben de voornaamste landen van de wereld Greenwich aangewezen als de basis-meridiaan waar vanuit de wereldtijd berekend wordt.

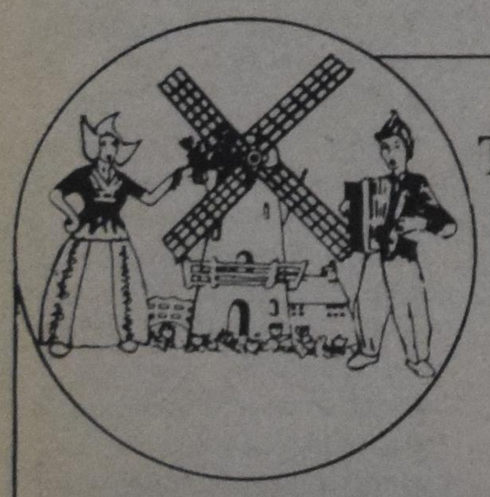
De weg naar die beslissing was gebaand door een bekende Canadees, Sir Sanford Fleming, die Canada in tijd-zones had verdeeld om de werking van de spoorlijnen die met zijn hulp door heel Canada aangelegd werden, te vereenvoudigen. Dat was in 1878, toen Canada het eerste land werd dat tijd-zones van een uur instelde. Tot aan die tijd had ieder oord zijn eigen tijd en een korte reis van 20 Km. kon al een verandering in de tijd betekenen. Deze stap maakte het veel makkelijker om dienstregelingen voor de spoorwegen op te stellen, en de Verenigde Staten gingen er ook snel op over.

Voor de wereld-scheepvaart was de overeenkomst nog belangrijker. Bij het bepalen van de positie van een schip was de breedte-graad nooit een probleem, omdat de breedte-graad met algemene instemming gebaseerd is op de evenaar. Maar lengtegraden kon men onmogelijk vaststellen totdat iedereen het eens was over een basis-meridiaan.

Aangezien Engeland in de scheepvaart het belangrijkste land was hadden de meeste van de wereld-zeevaarders Greenwich aangenomen als de O-meridiaan. In 1884 werd er, grotendeels op aandringen van Sir Sanford Fleming, een internationale conferentie bijeengeroepen in Washington, en daar werd de basis-tijd van Greenwich vastgelegd, waar de meeste landen toch al mee werkten.

Er was natuurlijk wel wat meningsverschil. Nederland, ook een vooraanstaand land in de scheepvaart, wilde de tijd blijven bepalen vanaf het Observatorium in den Haag. En Frankrijk had graag gewild dat Parijs zou worden gekozen als de basis-meridiaan. Daar is Greenwich pas in 1978 officieel geaccepteerd. Alleen Saudi Arabië doet nu nog niet mee. Daar werkt men met Mohammedaanse tijd, die gebaseerd is op de maan.

De oude sterrenwacht waar het allemaal is begonnen is nu voornamelyk een museum. Het Royal Observatory is in 1958 van Greenwich overgebracht naar de landstreek Sussex, waar het onder andere nog altijd de wereldtijd bepaalt, tegenwoordig met atomische klokken, die de tijd tot op een honderd-triljoenste van een seconde kunnen meten.



The Dutch Kitchen

71 Lakeshore Road East
West of Hwy 10
Port Credit, Ontario
Phone (416) 278-2296

Open Daily: 11:30 a.m. - 11:00 p.m.

Monday to Thursday — evenings 8 to 10 p.m.
Special drinks and snacks served, such as:
croquets, haring, Nasi, Sate, Bahmi and much more.

De eerste oliebron in Noord-America

... vervolg van pagina 17.
te kopen, maar ze hebben besloten dat het de investering niet waard was.

De eerste olie-winners moesten tot een goede eeuw geleden hun eigen ruwe olie raffineren. De heer Fairbank heeft nog dagboeken van zijn overgrootvader waarin beschreven is hoe moeilijk het was om die eerste zelfgemaakte olie raffinaderijen te ontwerpen en te drijven. Hij is blij dat hij nu een raffinaderij in de buurt heeft, in Sarnia, die deze last van zijn schouders kan nemen.

Het is mogelijk dat de heer Fairbank en de andere kleine olie-winners binnenkort ernstige competitie zullen krijgen. Twee grote oliemaatschappijen, Shell en Husky, hebben boor-installaties gaande in Zuidwest Ontario, en het is best mogelijk dat zij een producerende bron zullen vinden. Het zal misschien geen enorm groot olieveld zijn, maar de olie die in Zuidwest Ontario wordt gevonden is één van de beste lichte oliesoorten van de wereld en dat maakt het de moeite van het winnen waard.

Het verkort de lange winteravonden als Calvinist Contact u gezelschap houdt.

We vestigen uw aandacht op de bepaalde voorwaarden en regels die u in acht moet nemen voor het plaatsen van advertenties, zie pagina 14.

"Only $629 to Amsterdam 4 days car rental and 3 nights hotel? I call that impossible!"

"KLM calls it 'Super Bargain Drive'!"

Special Mid-week Super Apex Fare Only $548 return From Toronto

Fare valid for Tuesday departures from Toronto only, November 5 – December 4, 1984. Conditions apply; see your travel agent.

Book now for the bargain of the year. Only $629 gets you return airfare on KLM to Amsterdam from Toronto or Montreal. Plus a standard compact car with unlimited kilometers for 4 days. And 3 nights at a superior tourist hotel in Amsterdam.

But hurry. This Super Bargain is good for travel between November 1st and December 9th only. You must book your seats 14 days in advance. You may stay from 7 to 14 days.

So don't miss this fabulous bargain. You might call it impossible. But KLM calls it "Super Bargain Drive". Call your Travel Agent now.

Hotel and rental car based on double occupancy; single supplement applies; car insurance, fuel and applicable taxes extra. Return travel must be completed by December 16, 1984. Air transportation on KLM only. Subject to government approval and change without notice.

The Reliable Airline. KLM Royal Dutch Airlines 35 years serving Canada

CONTACT ONE OF THESE TRAVEL AGENTS

TED YLER TRAVEL SERVICE ACTON, ONTARIO
379 Queen St., E.
Acton, ON L7J 2M6
519-853-1553

Fairview Travel Service Limited
BURLINGTON
3350 Fairview St.,
East of Guelph Line
639-3171
STONEY CREEK
Fiesta Mall,
Grays Rd. & Hwy. #8
662-1550
Jackie TeBrake, Dwayne Vanderhout — Amsterdam Express Desk
24 HOUR SERVICE

Masson TRAVEL AGENTS
4 OFFICES
Downtown St. Catharines 688-3473
Downtown Fonthill 892-2691
Seaway Mall Welland 735-6923
Grantham Plaza 935-1381
Mrs. Henny Vuyk 934-0666
John Shrimer 945-3301

Valentine Travel
46 Laird Drive, Toronto, ON M4G 3V7 Tel: (416) 429-2222
Long distance – call collect – EMERGENCY SERVICE
London Valentine Travel
205 Oxford St. E. London, ON N6A 5G6 Tel: (519) 672-3161
Long distance – call collect – EMERGENCY SERVICE
GETTING YOU THERE THE WAY YOU WANT IT

Menno TRAVEL SERVICE
"Your First Stop to Anywhere in the World"
Lakeshore Square
33 Lakeshore Rd.
St. Catharines, Ont.
Phone: (416) 937-0550
toll free ZENITH 97110
Corrie de Jong, Sales Representative 934-5358 (home)

Vellinga's Travel
244 Queen St., P.O. Box 234
Chatham, ON N7M 5K3
Phone: (519) 352-5150
Toll free in the 519 area:
1 (800) 265-5254
Others may call collect
Bob Vellinga

Kruise & Pullen Travel Agency
Pine St. Shopping Plaza
Thorold Ont. Tel 227-5297
287 Main St. W.
Port Colborne, Ont.
Tel 834-7868

Guide Travel Bureau
Mrs. G. Den Hartog and Staff
Worldwide Travel Service
P.O. Box 23, 39 King Street
Aylmer, Ont.
Tel: (519) 773-2431

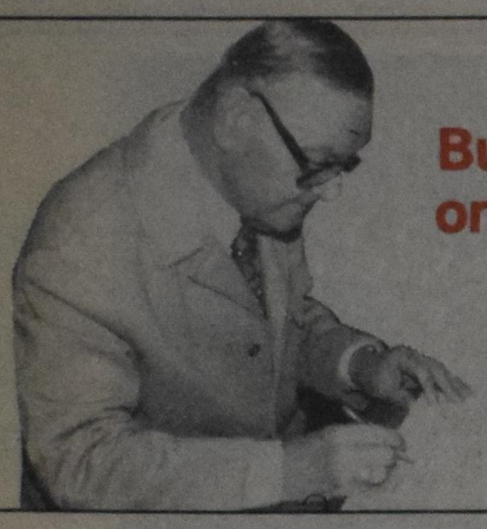
BRANT TRAVEL SERVICE
522 Brant St., P.O. Box 399
Burlington, Ont.
Tel: 632-0720
Lucy Meyer

Roos travel agency
296 Guelph St., Georgetown, Ont.
Tel: 877-0138

Jim Courtney TRAVEL
Listowel, Ontario 291-2111
Call Toll Free 1-800-265-3220

dce TRAVEL services limited
2359 Lakeshore Road West
Oakville, Ontario L6L 1H4
Phone: 827-3342
out of town please call collect

Books



Building on the rock

Rev. Henry Van Andel

The example of servants

... on earth as it is in heaven.
Matthew 6:10c

In this third petition the obedience of those who are in heaven is mentioned as an example for us.

We may ask whether this is in the obedience of the saints who died in the Lord and whose souls are saved. We will not deny this. However, we think that in this prayer all emphasis is laid on the angels.

Originally man was created on a higher level than the angels. Man was created after God's image and therefore God's child. Angels were servants. Their task was not only to serve God, but also to serve man.

This is still true for God's children. We read in Hebrews 1:14 that "they are all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation."

However, man fell into sin and many angels remained obedient. The child rebelled against god, but many servants continued to be faithful. It is therefore humiliating for God's disobedient children that servants are mentioned as their examples. They even have to do this themselves in their prayer.

This reminds us of the prodigal son. When he was in great misery he looked up to the obedient servants in his Father's house and envied them. It contributed to his conversion.

The original relation of servants and children will be restored in Jesus Christ. The Bible tells us that for a little while Christ was made lower than the angels (Hebrews 2:9). As our substitute atoning for our sins Christ was humiliated that way. He took the place of God's rebellious children.

But now — so the Bible continues — "Christ is crowned with glory and honor." Angels serve him and through him all people for whom he died.

One day ... d petition of the Lord's Prayer will be completely heard. Then there will be no difference anymore between obedience on earth and in heaven.

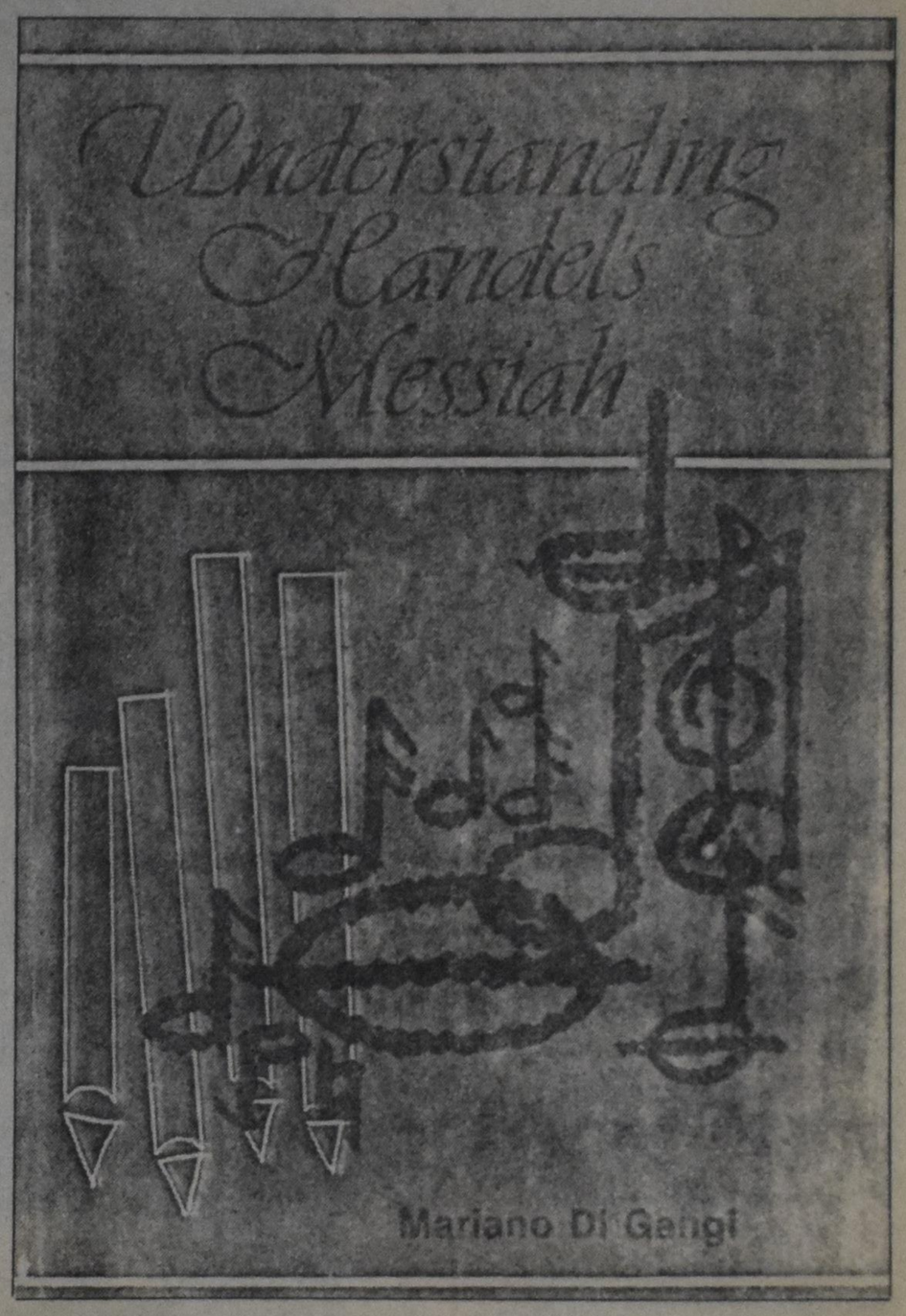
Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC

Music/devotions

God's Word is meant to be heard

Understanding Handel's Messiah, Mariano Di Gangi. Burlington, Ontario: Welch Publishing Co. Inc., 1984; 78 pp. Marian Van Til.



Don't let the title fool you. This is not a musicological treatise. Nor Handel made Easy for Amateurs. It is a thin book of devotional writings — 53 brief meditations on the scripture passages Handel used in his best-loved oratorio.

The idea is an appealing one, especially to musicians and/or *Messiah* lovers. And it succeeds particularly well for two reasons: Handel and Di Gangi.

Handel's librettist (text compiler) Charles Jennes brilliantly culled from scripture essential texts which present the complete drama of redemption.

Handel's oratorio, using those texts, much more brilliantly imprints the meaning of that salvation drama on our minds in a way which only music can.

Di Gangi, Professor of Pastoral Studies at the Ontario Theological Seminary and President of the Evangelical Fellowship of Canada, has created meditations which are concise, fresh, and warmly pastoral. His emphases will not be foreign to Reformed readers.

This book is excellent for personal devotions; the readers will *hear* the texts as he or she contemplates the truths presented. Or, it can be read with profit while listening to *Messiah*. Or used for family devotions, especially during Advent or Lent, enhanced by the playing of the aria, chorus, or recitative which corresponds to a particular meditation.

Di Gangi frequently quotes hymn stanzas based on the texts Handel sets, a useful feature for teachers, worship committees, or chapel service planners. One drawback is the lack of reference to the tunes which should accompany these hymns.

Psychology

Importance of a healthy attitude

The Christian Vision — The Truth That Sets Us Free, John Powell, S.J., Argus Communications, Allen, Texas, 1984; pp. 153. Ray H. Metcalfe.

This work by John Powell may also have been titled *The Book of Attitudes*. From beginning to end he demonstrates the ways and areas of life in which our attitudes affect us.

The answer to conquering distorted attitudes and views of life is to develop, "The person and vision of Jesus" which is "... the truth that sets us free from the inner tyrants that torment us." Powell's premise is the same as the Roman philosopher, Epictetus, who living shortly after the Lord commented to his age, "it isn't your problems that are bothering you. It is the way you are looking at them. It's all in the way you look at things!"

Powell postulates that our attitudes determine how we perceive ourself, others, the world, God, suffering, the church and even the will of God. Individual chapters are devoted to each of these important areas.

Our attitudes can make of the same experience either something pleasant or something unpleasant. A situation then becomes a challenge to grow or a destructive catastrophe. Fortunately, attitudes are merely habitual ways of viewing things. Because any habit can be broken he challenges us to re-examine our attitudinal views of life and if our views are distorted and dysfunctional to develop new attitudes toward life and consequently a healthy approach to the many areas which often cause concern and anxiety which ought not to bother us.

This book will appeal to those with a philosophical bent. However, it is autobiographical enough with sufficient illustration that it won't discourage the ordinary reader. The importance of a healthy attitude in todays negative society is sufficient reason for people to read what this insightful man has to offer. College and university students could profit by using this book for group discussion purposes.

Christmas Liturgies

English: O come, all ye faithful
Dutch: O komt, laat ons aanbidden
35 cents per copy, min. order 10 copies

Can. Fed. of Chr. Ref. Women
P.O. Box 335, Grimsby, ON L3M 4H8
Include payment with order

Going Somewhere?

Our Mailorder service is good, but there is no substitute for a personal visit: Approximately 5,000 carefully selected titles from over 100 publishers, and competitive prices.

THE Family Christian Bookstore

Phone (416) 637-9151
750 Guelph Line (one km south of the QEW)
Burlington, Ont. L7R 3N5

Well worth a few extra miles!

Help Make C.C. Grow!!

Notice to Calvinist Contact subscribers living in Southern Ontario - West (the area lying inbetween Windsor/Essex east to Woodstock/Ingersoll and from Lake Erie north to Sarnia/Forest/Woodstock).

We recently mailed you (as an insert in Calvinist Contact) a blue Subscription Campaign Letter. We are happy with the response thus far. But we should like to hear from many more! Will you help us make C.C. grow? Then, please complete and return this form as soon as possible. It will only take a few minutes of your time. May we hear from you soon?

Stan De Jong
Promotion Manager